PRESBYTERY DISPLAY'D. [3.]

For the *Justification* of Such as do not *Like*

The Government.

And for the *Benefit* of Those that do not *Understand* it.

Omne Ignotum *pro* Magnifico *est.*

Tacit. Jul. Agricolæ vita.

The Second Edition Corrected.

LONDON,

Printed for *Henry Brome* at the *Star* in *Little-Britain.*

M. DC. LXVIII.

The Preface.

THis little Treatise *was Printed in* 1644. *in form of a Letter: but upon perusal, finding it as well calculated for* 1663; *I have presum'd to send into the World once again, and such as I found it, to a syllable, saving only the change of the* Title, *and the Addition of this* Preface.

It came to my hand with the Authority of a very Judicious, and Honourable Person; Whose Name should now warrant it to the Publick, but that it carries its own Justification within it self.

The Subject it Treats of, is, The Holy Discipline of the Kirk, *and it is handled with that* Order, Clearness, *and* Modesty, *which does abundantly witness the Author of it to have been a great Master both of his* Pen *and* Passions. *It exhibits, in fine,* The PLATFORM OF PRESBYTERY; *so pertinently, and succinctly couch'd, that in an Hours time a man may give himself a full Prospect and Account of the whole Mystery.*

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SIR,

SIR,

YEsterday you desired me to give you some Proofs, by which it may appear how inconsistent Presbyterial Government is with Monarchy. You were pleased to tell me that some good and worthy men do desire to be satisfied in this Point.

It seemeth, these men do not think that *Presbyterial Government* is destructive of the true necessary and perpetual Government of the Church, which is Episcopacy; instituted by Christ, propagated by his Apostles, and continued by interrupted practice above 1500 years in the Church, and to this day retained in the greatest part of the Christian World. We deceive our selves, to promise or expect to King or Kingdom, Prince or Subject, Peace and Safety, or deliverance from our troubles and distresses, if we subordinate Fundamentals in Religion, necessary truths of Faith, Worship and Government, to our publick or private civil good. Nor am I able to express how high an Impiety it is, at this time when God's hand is out against us justly for our sins, to be so disposed and fixed upon a resolution, that to redeem external Peace, we will imbrace any Government of the Church, provided it be consistent with Monarchy: and will not scruple, not onely to shake off the true and necessary Government instituted by our Lord; but, by Law, endeavour by highest Authority to condemn it as Antichristian. If this be *not to frame mischief by a Law*, I know not what is. If this provoke not more wrath, more vengeance, make not the Land spew us all out, I am infinitely deceived. We may promise to our selves that by such a course we may say like to the man in the Gospel. *Soul, take thy rest for many days*; but, it feareth me, the success and event shall be much like to his case. Sir, I pray you consider what Peace hath King or Kingdom enjoyed here or in *Ireland*, since Episcopacy in *Scotland* by Law was damned, and the Presbyterian Anarchy (the Seminary of all feude Faction and Rebellion as will appear by what ensueth) by Law and Supream Authority established.

I cannot dissemble, but to a man of your worth and Integrity I must unfold my self: I admire to see too too many amongst us here (where is great plently of able Gentlemen of excellent learning, worth, wit, and all other perfections and endowments, as in any Nation besides) to be so prepared that they are too too inclinable, if not actually

resolved, to admit and authorize in this Kingdom and Church what they know not: and to forsake that happy Native proper Government of the Church, the sweet fruits of which they have reaped so many years to the admiration, if not envy, of other Kingdoms, States and Churches. This is *Samaritan*-like, to *worship that we know not*. Or, *Athenian*-like, to Consecrate an Altar and to sacrifice *to an unknown God*.

Joh. 4.
Act. 17.

Your Worth and noble Favours oblige me so much to you, that I cannot choose but obey your command. And, for your satisfaction, I present you with a short view (as in a Map) of Presbyterial Government; give you a little touch of their Maxims, and suitable Practices, and that with as much truth and honesty as your goodness expects from me. By which it will be more then apparent, that *Presbytery*, as it is at this day somewhere within his Majesty's Dominions, is not onely *inconsistent* but also *destructive of Monarchy*; And where it obtaineth, it disturbeth the quiet and peace publick and private of King and Kingdom. This is that you desire, and, to satisfie you, to this I confine my self.

This Presbyterial Government within its Verge hath four Judicatories. 1. *A Parochial Session*. 2. *A Presbyterial Consistory*. 3. *A Provincial Synod*. 4. *A General Assembly*. The *Parochial Session* moveth in the lowest Sphere. The General Assembly is the *Primum mobile*, the highest Orb, which carrieth all with its motion, although the rest have their proper and specifick motions. The other two are in the middle, and interjected Orbs. I shall begin at the lowest Judicatory, and so shall orderly ascend to the Supreams.

Of the Parochial Session.

1. Of the Session, how and of whom constituted,

EVery Parish hath one or more Ministers. If more, all of them are equal in all honour and jurisdiction, only the Senior hath the precedency. To the Minister, or Ministers of each Parish, to make up a Session, in which is fixed the Parochial Jurisdiction, a competent number of *Lay-Elders*, (whom they call *Presbyteri non-docentes*) and Deacons, proportionable to the precinct and extent of the Parish are conjoyned: which associate Body thus compacted, is the *Spiritual-Parochial-Sanhedrim*.

This Session sits once a week, or oftner, *pro re natâ*. In which, *all Parochial Cases* which concern *external order and censure*, are determined and ordered.

The Minister is Moderator.

If there be but one Minister in the Parish, he is *constant Moderator*.

If

If there be more, they moderate by turns, either weekly, or monethly as they agree.

Whatsoever thing is ordered, determined, or decreed, is done by the joynt-consents of the *Minister*, *Lay-Elders*, and *Deacons*, or by the plurality of Voyces. The Minister, who is the Moderator, hath *no casting, no Negative Voyce*. He hath no Negative Voice.

The power of all Jurisdiction, is *radically* and *equally* in all; for binding, for loosing, for all Censures Ecclesiastical, for Orders which concern external Order and Worship. So the *Power of the Keys* is as much in the *Lay-Elders* and *Deacons*, as in the *Minister* or *Ministers*. What sacrilegious intrusion upon Sacred Orders this is, I need not inform one of your understanding. The Jurisdiction Spirituall is radically in the Lay-Elders.

To make this frame good, they maintain, that *Jure divino* there be four Orders of Ecclesiastical Offices, (allow me to speak in this Epistle all along their Dialect) or Persons. 1. *Preaching-Elders*, whom they call Ministers. 2. *Doctors*, these are Professors in the Chair, such as are in Universities. 3. *Lay*, or *Ruling-Elders*, who now have *Vocem deliberativam & decisivam in rebus Fidei, Cultûs, Politiæ* and *in foro exteriori Ecclesiæ, in censuris Ecclesiasticis* are as much interessed and authorised as Preaching-Elders. 4. *Deacons*, who have trust of the Means and Moneys destinated for pious and charitable uses. Their four Sacred Orders.

This is very considerable too, that although they hold these four Orders and Offices necessary for the Government of Christ's Church, *de Jure divino*, by Divine Right and Institution; yet neither the Parochial Conclave, nor any Presbyterial Consistory (except it be where the Presbyterial Seat is in a City where an University is) have any Doctor or Doctors amongst them. Nay, which is more, nor be any such in their General Assemblies, or if they be, they appear onely in that capacity as Commissioners from, and for the University.

It is worth your notice-taking, that their Lay-Elders and Deacons are yearly elected. Here is truly verified of them, that, *Hodie Clericus, cras Laicus*. This year they are sacred, the next year prophane.

The things within the compass of *Session jurisdiction*, are things meerly Parochial, the ordering of the Parish-Church and peculiar Service, the censure of lesser Scandals (I must speak their words) as Fornication, Drunkenness, Scolding, Profanation of the Sabbath (they mean the *Lords-day*) *&c.* Capital scandalous Crimes, or Scandals of Highest strain, are reserved as cases of peculiar jurisdiction for the *Presbytery*; as also lesser Offences when they are attended with The competent cases of this Session.

Obstinacy, and what is censurable or punishable by the *greater Excommunication*. If I mistake not, they know not much, at least use not much, the *lesser Excommunication*. In the cases above-mentioned the Cognition, Examination and Judgment of the Cause is proper to the *Presbytery*; the Minister with his *Parochial Conclave*, are only the *Executioners*. If any Parochial difficult Case occur, which this *Parochial Sanhedrim* cannot determine, the use is to consult with *the Presbytery*.

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When the *Session* censureth any Delinquent, or scandalous person, they order his publick and solemn repentance (if by some superiour Judicatory it be not determined) as they think fit, by plurality of Voyces; after performance of which Order, the Penitent is received into the Communion of the Church. But before the Delinquent be admitted to do his Repentance, he is fined in a *pecuniary mulct*, at their discretion, proportioned to the *demerit of the Offence*, and the *ability of the Person*, as he is poorer or richer. It is true, this money is, for the most part, imployed to pious and charitable uses. As they punish by Pecuniary fines, so *corporally* too, by imprisoning the persons of the Delinquents using them disgracefully, carting them through Cities, making them stand in *Jogges*, as they call them, Pillaries, (which in the Country-Churches are fixed to the two sides of the main door of the Parish-Church) cutting the half of their Hair, shaving their Beards, *&c.* and it is more than ordinary, by their *Original* and *Proper power*, to banish them out of the bounds and limits of the Parish, or Presbytery, as they list to order it. Is not this *Potestas utriusque gladii?* And would not a good Learned Jurist say, that this is not onely intrusion upon *meerly civil Power*, but upon the very Royal Rights themselves? The Imperial Law, if I be not mistaken, maketh *banishment* so peculiar to the Soverain Authority, that without its power and consent, it cannot be inflicted upon any *civis*, any Subject.

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Their ordinary practice more in this, is; that when a pecuniary mulct is inflicted, if the Delinquent pay not the defined and determined summe, or at least give security for the payment of it, although he should testifie all the contrition is requisite, by humble confession, and offer most willingly to do all penance, to give all satisfaction, he will not be admitted to satisfie publickly: nay, he is proceeded against for *Contumacy*, and they will threaten Excommunication.

Nor is that to be passed by, that if a Child be born *in Fornication*, and either of the Parents hath not satisfied the Church; they will refuse

refuse to Baptize the poor Infant, till the Church get satisfaction. This is consonant with Scripture, *Anima quæ peccaverit, ipsa morietur.* It is fit now in the next place to speak of

The Presbytery.

WHich is the next Judicatory, to which the Session is subordinate. It hath in it somewhere more, somewhere fewer, Parish-Churches; as some are made up of Twenty, some of Twelve, some of fewer.

All persons within these Parishes, within the precinct of this Presbytery, of what quality soever (the King or His Family herein are not exempted; nay, nor from the jurisdiction of His Parochial Session) are under the power and jurisdiction of this *Grand Consistory.*

The Members Constituents of this Presbytery are all the Parochial Ministers within its compass, and a Lay-Elder for each Parish. The Lay-Elders are in number equal to the Preaching-Elders, and in Power, Voice, Jurisdiction, in Heresie, Idolatry, Worship, Censure, *&c.* are *Pari consortio honoris & potestatis præditi*, are so equal and uniform, that a Plowman from the Plow, or a Tradesman from his Shop, sitting there in the capacity of a Lay-Elder, his voyce is as good as the voyce of the most Reverend and Learned Divine, if any be there. They maintain a parity in all, only a little difference in this, that a Lay-Elder cannot be Moderator: Yet have they no Canon for it. And we are able to prove by their Books, that men who were never in Sacred Orders of Priest or Bishop, have been Moderators, not onely of their Presbytery, but of their so much *Idolized General Assembly.* Mr. *Robert Poole*, who was never Priest, nor Deacon, only Reader in St. *Andrews*, was in one turn, for a year, or half a year, or some lasting time, Moderator of the Presbytery of St. *Andrews*; and Mr. *George Buchanan*, who was never Church-man; and Mr. *Andrew Melvil* who had never the Order of Deacon, both of them have been Moderators of their *great General Assembly.* The Members Constituents of the Presbytery.

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The time of Meeting.

They meet once a week in some places, in other places, onely once a fort-night. All the Ministers in their several turns, at their Meeting, *Exercise* as they call it; that is, there is appointed by the Presbytery, some one Book of Old or New-Testament, which every one by turns in his own course interpreteth in the Parish-Church, where the Presbytery doth meet. Two always speak, the first from the Readers Desk or Pew; the other, in some other place distant from him, but convenient for hearing. The first Analyseth, Interpreteth, and taketh away the doubts of his Text; and (as they enjoyn) he is bound to the *Doctoral part*. The second, when the first hath done, addeth to what is said: hath a warrant to supply the defects, or correct the Errors of the first Speaker; but especially his charge is the *Pastoral part*, to apply the Text, and bring it home to the affections.

Lay-Preachers.

There be Ingredients in this *Exercise*, such as God's Church before this late Age never knew, a kind of Creatures whom they call *Expectants*. These are Students in Divinity, or Country School-Masters or such Youths who are bred with some *Gamaliel*; who after that they have given their private trials by Preaching and Dispute, are enrolled *Expectants*, of such or such a Presbytery. These must keep their turns in Exercising, and adding (as they call it) with the actual Ministers, (so they call them) and once admitted to that Presbytery, may, whensoever imployed, Preach in any Parish-Church within the bounds of that Presbytery, do all *Ministerial acts*, except Baptize, or give the Sacrament of the Lords-Supper, (for ought I know, there is no Consecration used by them in that holy Action, but a meer Thanksgiving) nay, they may be constant helpers, and Co-Preachers with a Rabbi, if he, the Parish, and Presbytery agree to it. I pray you, shew me where ever you read of such a profanation, that a Lay-man without Orders, Imposition of Hands, shall be a Publick Preacher of God's Word, and intrude upon this Sacred Function. These for the most part were the *Beardless Boys* King *James* of Blessed Memory, mentioneth in the Conference at *Hampton-Court*, *Who would brave him to his face*. pag. 4.

Within one County there may be two or three, more or fewer Presbyteries, according as there be more or fewer Parish-Churches; and yet all these Presbyteries are independant one from another: onely it is remarkable, that the Presbytery of *Edenburgh*, because (as they speak) *it is seated on the Watch-Tower*, hath well nigh obtained by Custom, and other means, a *Superintending power*, over all other Presbyteries; and other Presbyteries many times

times send thither to have resolution of their difficult Cases. The reason is, besides the Eminency of this City by its Wealth, and the residence of all highest Courts of Justice there, (although this Allobrogical brood maintain Parity) there be notwithstanding some few Patriarchs, who rule and over-rule all, *who Lord it, and Pope it*, over the Lord's Inheritance; and in this City ordinarily are some of these Patriarchs: and the *Responsa prudentum* from hence are received as Oracles by remote Presbyteries, and reverenced as Answers by *Urim* and *Thummim*.

There is none who liveth within the Verge of a Presbytery, but is answerable to this *Classis and Judicatory*, and must appear whensoever or for whatsoever cited. The King and His Family are not exempted, nor priviledged. If He be cited and appear not, He may be excommunicated for His disobedience and contumacy: If He appear, He must submit His Earthly Scepter to that their Scepter, which they term the Scepter of Christ; He must do what is enjoyned. The Presbytery is Independent from the Crown of an *Earthly King*, who is *God's and Christ's Vicegerent in the General Kingdom* of his Providence onely: But this *Sanhedrim* is *Christ's Vicegerent* in his œconomical Kingdom as Mediator, as they speak; and consequently to it He must vail His Crown, submit his Scepter, and from it receive Christ's Law and Ordinances.

King *James* of Blessed Memory, knew this well, who therefore in that Conference at *Hampton-Court*, pag. 79. saith, "*A Scottish Presbytery, as well agreeth with a Monarchy, as God and the Devil: then* "Jack *and* Thom, *and* Will, *and* Dick *shall meet, and at their pleasures censure Me and my Council, and all My proceedings. Then* Will "*shall stand up and say, It must be thus. Then* Dick *shall reply, and* "*say*, Nay marry, *but we will have it thus. And therefore here I must* "*once reiterate my former speeches* (the King is answering to D. *Rainolds*, who seemeth to beg of His Majesty a Presbytery, or something like to it) "*Le Roy s'avisera: Stay I pray you for one seaven* "*years before you demand that of me: and if you then finde me pursey* "*and fat, and my Wind-pipes stuffed, I will perhaps hearken to you:* "*For, let that Government be once up, I am sure I shall be kept in* "*breath; then shall we all of us have work enough, both our hands full.* "*But*, D. Rainolds, *till you finde that I grow lazy, let that alone.*

It is more than notoriously known to many yet living, and is upon Record in the Presbytery Books of *Edenburgh*, how King *James* not once, but many times hath sent men of Honour and good quality, demanding, The Presbytery hath kept state with King *James*.

manding, or rather requesting for some things at their hands; who have heard the Commissioners propose the King's mind; But they, to keep the power and place Christ hath given them in that dignity, suitable to so high a trust, have dismissed the Gentlemen sent by the King without answer, and by an Order of that *Spiritual-house*, have appointed one or two, as *Commissioners of the Presbytery*, to go to the King with *their will and pleasure*, loosing nothing of *Christ's authority*, and carrying themselves with the King, almost as if two free Estates, or two free Kings had met and were dealing together.

All Cases and Crimes are within the censure of the Presbytery.

As no person is exempted from obedience and submission to this power, so no crime or sin whatsoever *committed*, or *suspected* to be committed within the Seignory of this petty Principality. And that sometimes is so extragavantly and transcendently too lookt after, and called in question, (especially if indiscreet Zeal, or holy Spleen work and move by the Spirit on a holy Brother) that if there be a fact and fault committed, secret, or known to very few, it is brought forth to the light of the World: There is no care taken to reconcile the lapsed to God in a private way, and to conceal his Offence, but disgraced he is publickly. What sound repentance this may work, judge you: How consonant this is to the Apostolical Canon, *They that sin publickly, rebuke publickly*; and to the common Maxim of the Church, *De occultis non judicat Ecclesia*; he may easily see, who hath not divorced himself from common sense and reason. To cure these secret sins by the power of the Keys *in interiori foro conscientiæ*, and cover them with the mantle of Charity, smelleth rankly of Auricular Confession, Popish Absolution, and *Sigillum confessionis*. See the Conference at *Hampton-Court, pag. 93*. It is certain, a foolish man revealing foolishly his faults to his Wife, the zealous Wife upon some quarrelling betwixt her and her Husband, hath gone to a good Minister, revealed what was told her, and the honest impartial Minister hath convented the man, charged him with his sin, and made him confess, satisfie, and do penance publickly.

Crimes suspected, are curiously here inquired after.

Nay, upon a surmise, suggestion, suspicion, or any mis-information, if the Minister, or Lay-Elders delate (that is, present) two persons to converse so familiarly, that it is to be feared that they are guilty of Fornication, if they be unmarried, or of Adultery; if both of them, or either of them be married, they shall be cited, and convented, examined by all proofs, presumptions, interrogatories, *&c.* whether or not they have sinned. If that the presumptions be pregnant although no proof be, they shall be put in close Prison, fed on bread and wa-

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ter, kept that none may come at them, all Members Constituents of these Judicatories, appointed to try what they know against the *next Court-day*; when no proof can be had, and all the presumptions do not fasten guiltiness upon the accused, and the Imprisonment and other hard usages cannot extort a confession, they are dismissed: But an Act is enacted, that if those two persons suspected of Fornication, or Adultery, shall be seen to meet, or be in company together, except they meet in Church or Market, it shall be holden *pro confesso*, as confessed, that they are guilty of what they are charged with.

Nay, sometimes the parties, although innocent and no real Evidence being produced against them, are brought on the Lord's-day publickly to the middle of the Church before the Pulpit, to declare, sometimes to confirm their Declaration by an Oath, that they are innocent and free of that Crime wherewith they are charged. And sometimes they are forced to make their publick Repentance in the Church, upon a Pillary, for their unchristian behaviour: because that, although the parties charged be free, yet their conversation hath been *suspicious and scandalous*.

A whole Volume might be written of young Women by these courses disgraced and defamed: of many Families divided and scattered, whereas before there was no jelousie betwixt the Man and the Wife.

This Judicatory of the Presbytery is so high, and of so vast a latitude, that, as the *Pope* bringeth in all civil Causes to himself as a competent Judge, *sub formalitate peccati*; so, this *Papal Conclave* bringeth any thing, howsoever meerly and purely civil, under its lash, *sub formalitate scandali*, as scandalous to a Christian profession.

It is not forgotten by many yet living, how the Presbytery of *Edenburgh* attempted to censure Ecclesiastically the Merchants there, for carrying Wheat to *Spain* in time of a Famine or Dearth there, for this was to feed and maintain God's enemies. But above all, that was a *piaculum*, an almost inexpiable sin, to transport Wax to *Spain*; for this was to be accessory to Idolatry, in respect the greatest part of this Wax was imployed in making Tapers and Candles to the *Virgin Mary*, and *other Saints*. Presbyterial Government inconsistent with the liberty of Trade and Commerce.

In St. *Andrews*, *I. T.* was indebted to *P. T.* a considerable sum of money, the greatest part of his stock: *I. T.* delaying, or shuffling, or not able to pay, *P. T.* at the day of payment designed in the Bond, *P. T.* obtained before the Lords of Session, a Judgment against *I. T.* with power to demand payment in the King's Name, and upon disobedi- Inconsistent with the authority of civil Judicatories.

ence to be out-lawed. and fall into a *Præmunire*, or eſcheating of his moveable Goods and Chattels. *I. T.* bemoans himſelf to the Presbytery. The Presbytery convents *P. T.* before them, threatens him with Excommunication, if he did perſiſt to put in Execution the Judgment of the higheſt Judicatory in the Kingdom: and for fear of this dreadful Court and horrid Sentence, he paſſes from his purſuit, continueth the demanding of repaying of his money. You ſee here what power this Presbytery hath over all, and the higheſt of civil Judicatories.

The Presbytery at pleaſure repealeth Royal Grants, by Law confirmed

Infinite inſtances of this kind may be produced: give me leave to add one of a higher ſtrain; The City of *Edenburgh*, by the Kings of *Scotland*, amongſt other favours and priviledges, hath a Royal Grant of a weekly Market-day on Monday. This Grant is confirmed by Letters Patents under the Great Seal, and by the ſtanding Laws of the Kingdom; The Presbytery here by their tranſcendent ſole authority, diſcharged any Market to be kept on Monday; the reaſon was, becauſe it occaſioned the travelling of Men and Horſe the Lord's-day before, which profaned the Sabbath. If the Tradeſmen, who found at home what loſs they had by wanting their Market, had not with force and violence oppoſed their Soveraignty, and made them forſake it, it was like enough to have paſſed, and obtained longer.

The moſt active in this caſe were the Shoo-makers, who were moſt prejudiced by the diſcharge of the Monday-Market. They threatned the Miniſtery-Right down, that if they perſiſted in that courſe, they would thruſt them out of the Gates of the City: which threats reſtored the Mondays-Market. When King *James*, that Miracle of Piety, Learning, and Royal Prudence, heard of this; he, with uncovered head, and lifted up hands, ſaid to this, or much about this ſenſe, *I thank God the Shoo-makers have more power to repreſs the inſolency and violence of the Presbytery, than I and my Councel both.*

The Presbytery will not ſuffer Landlords to ſue for their Rents.

It is known to many yet living, that they have cited before them Noblemen and Gentlemen of good quality, who had intended civil Actions againſt their own Tenants before the ordinary Judge, and diſcharged them to proſecute them any further, under the pain of Eccleſiaſtical cenſures. This was *in re civili*, in a civil buſineſs, but *modum conſiderandi*, as they took notice of it, was *ſpiritual*. And why? becauſe the holy Brethren pretended, this did withdraw people from their *lawful Vocations*, *bred ſtrifes*, and contention amongſt Brethren, and did hinder the progreſs of the Goſpel.

As the particular Miniſters of individual Pariſhes are under them, ſo they finde the tyranny of their *Archiſynagogi*, their prime leading

leading Miniſters, in that meaſure, that their little finger is heavier than a Biſhops whole hand and loyns. Biſhops are like to a Paternal Government, chaſtiſing with Rods; but the Presbyterians ſcourge them with Scorpions: any Lord, Knight, or Eſquire, who is cunning, and can by fair carriage, or otherwiſe, gain favour or credit with ſome few *Patriarchal Presbyters*, he is able at pleaſure to turn out an honeſt man (who perhaps is to free in rebuking the Gentleman for his ſins, or cannot or will not condeſcend to grant his unlawful and unjuſt demands) and to bring in one to his own fanſie and humor, with whom, and by whom he is able to work and effectuate his own bad intendments. This *holy Sanhedrim*, although the Parochial Miniſter for *Intellectual abilities*, be ſufficiently enabled, and for *moral Integrity* be blameleſs, yet they will finde it fit he be tranſplanted from that Church, becauſe the Congregation is not edified by him; at a Viſitation the Landlord is able to make all ſay, and witneſs, they are not edified by him; or if a Presbyter who hath more power with the *Dominus Moderator*, and his Aſſiſtants, being in a Pariſh of a ſmall ſtipend, and eſpying ſomewhere a better Pariſh, and an honeſt man in it, but not ſo much reſpected by the high Prieſts of the *Sanhedrim*, he will turn him out by the Presbytery, enter the charge, and reap the benefit of a better Pariſh, and place the other (it may be, and often proves ſo, the better and worthier man) in another Pariſh of leſs worth, and deterior his condition. There needs no other reaſon for this, but that this ſacred Conſiſtory, directed and aſſiſted with infallibility, do finde it, *è Re Eccleſiæ*, that it is for God's glory and the good of the Church,

Some few of the Presbytery tyrannize over the reſt of their poor Brethren, remove and tranſplant at pleaſure.

I might inſtance a world of theſe Examples; only let me tell you one of the Presbytery of *Cooper in Fife*. A Nobleman there having one Maſter *Weymis*, an honeſt man, a Preacher and Parſon at one of the Churches, the which whole Pariſh belonged to the Nobleman, uſed all the intreaties, all the threatnings he could, to perſwade Maſter *Weymis* to make over to him, and his houſe, the Right of the Benefice, which, if I miſtake not, was a Parſonage. The good man refuſed it: the Nobleman finding the man immoveable, having prepared the way with the *Ring-leaders*, accuſeth the honeſt man before the Presbytery, obtained ſentence of removing Mr. *Weymis* from that Church and Benefice, and bringeth in one Mr. *Scrogie*, who with the conſent of the Presbytery, ſacrilegiouſly made over the Right of the Church to the Nobleman and his Family. Mr. *Weymis* was tranſplanted to another Church. The Right made over by

An honeſt man removed from his place, and one by them brought in, to make away ſacrilegiouſly the Church Patrimony.

Scrogie, was afterwards confirmed by Act of Parliament. King *James*, when this Nobleman came to him, spoke to him to this sense: My Lord, I wonder how you have so much power with the Presbytery to obtain such a thing, and work so strange a matter, I pray you teach me the way, for I would gladly know it. The Nobleman answered, to this sense, or much about it; Sir, you take not the right way, I prepared my business, by gaining the prime men to my course, I sent to *A. B*'s house so much Malt, and to *C. D*s house so much Meal; to *N.* a Carkass of Bief; this got me the power to put away *Weymis*, to bring in *Scrogie*, and from him, with the consent of the Presbytery, to have the right of the Parsonage impropriate to me and my house: Sir, this course you must take, if you would work any thing by or with these men.

The Testament of a Gentleman of Wit, and more than ordinary worth and esteem, is to this day extant, (although he died many years ago.) wherein confessing his many sins (he was much guilty of uncleanness, and was of more than ordinary reach in Political and Subtile ways) abhorring himself for them, and earnestly begging pardon, professed, and protested, that no sin did wound his Conscience so much, as his deep Hypocrisie, who, without the true fear of God, made great shew of Religion where none, or little was, and to cover his sins from the World, to hide his shame, and the better to effectuate his private designs, he made much of some few prime leading Ministers: by doing of which, he was not challenged for his sins; and was enabled to work his other ends. This hath been, and is this day a constant course kept by all of that cutt and coat.

The Presbytery the Seminary and Nursery of Feuds.

It is known, that no Kingdom of the King's was so much infested with Feudes (as they call them) as that of *Scotland*: nor was there any thing more ordinary, than Neighbourly Feuds in Parishes, to be fought to the effusion of much blood, partly beginning sometimes within the Church, and ended in the Church-yard, where many times some were killed. And it was as ordinary to finde each Presbytery divided in their affection and course, according as they affected the one, or the other party. Nor was *Scotland* ever free of Feuds, sheathing their Swords in their Neighbours Bowels, murdering one another, till a little before King *James* came into *England*; nor did ever that Kingdom enjoy such Peace and Plenty, as during the time of Episcopacy.

Sir, By the few Instances I have given you of many, you may see clearly, that Presbyterian Government, is not only inconsistent with Mo-

Monarchy, but destructive of the Liberty of the Subjects Person, and Trade; enchroaching upon all Authority, Soveraign, and Delegate; restraining at pleasure Causes and Suits commenced before Judges; forbidding Execution of Judgments obtained before the Ordinary Judges, repealing Grants, Letters-Patents, Rights and Priviledges authorized by Law: assuming to its self the Civil Power, exacting Civil Fines, pecuniary Mulcts, inflicting corporal punishments painful and disgraceful; defaming young, disgracing married persons; and in brief, is against the Peace of the Kingdom, of Families, and of Neighbours. And for their Clergy or fellow-Presbyters, they tyrannize over their Conscience, depose, or transplant them at pleasure, for reasons known to some few of the more active. It is proper now to speak next of

Provincial Synods.

IN describing of which we need not to insist much: for, except that the Jurisdiction is of greater extent and latitude in its Essentials, Constitution, and power, with the exercise of it, it is the very same.

A Provincial Synod is the Apish Imitation of a Provincial Council, consisting of a Metropolitane, and the Suffragan Bishops of his Province. With them, it is an associate body of the Commissioners chosen out of all the Individual Pyesbyteries within the Precinct of the Province. How many there be of them in the Kingdom of *Scotland* at this instant, I know not: but the Kingdom is divided into so many Provinces, as they in their prudence think it fittest for the Government of the Church. What it is.

If I remember right, by their *platform of Discipline*, these Provincial Synods are to meet twice a year, or oftner, *pro re natâ*.

These Synodal Assemblies have a *superintending* and over-ruling power over all the Presbyteries within the limits of that Province. The extent of their power.

The Cases proper to these Courts, are, 1. All matters which do appertain to the whole Province. 2. All Referrs from all Presbyteries within its Verge. 3. All Cases of every several Presbytery, which were difficult, and could not there be determined. 4. The due censure of all what is thought to be done amiss in any Presbytery within its lash. 5. What is ordered and decreed in those Provincial Synods, tieth all within the particular Presbyteries and Parishes, as well Lay as Clergy-men to obedience. Any Presbytery else, that moveth without the sphear of this Province, is not tied to obey what this decrees, by vertue of any authority flowing from it. The Cases which fall within their Jurisdiction.

The politick Stratagem of the great *Gamaliels.*

The same course is holden in all things in the *Provincial Sanhedrim*, which is kept in the Presbyterial Consistory, so that I need not trouble you by resuming and repeating the like: only here is some piece and use of good Policy, which is this; In a Province, there may be some four, or five, or six, or more, knowing leading Ministers, who over-rule different and distant Presbyteries, and so cannot formally and fairly joyn their wits and power to compass their common and private ends. The meeting of this Provincial Synod, occasioneth the meeting of those leading men in the same place; who after that they have communicated Counsels, and agreed upon the course, they are able to draw their Brethren, their Pupils of their Faction, as *Servum pecus*, slavishly, yet *with much zeal* to dispute, debate, and voyce for what they in their wisdom think fit for their own ends: which course laied down, will be so prevalent, that if it be against King, Countrey, Preacher, or Lay-men, in that concerneth the publick, or any private mans interest, to whom they stand ingaged, it is to as little purpose to some good men to oppose, or moderate this course, as to a man to stop a current of a flood, after a great inundation of rain, with his foot.

There is another trick of policy too, whereby the *Apostles* of this Province advance their own credit, that the wisest of the Nobility and Gentry see who are the active and doing men, and having their particular interest many times both in the publick, and their own private, they make their address to these Popes, gain them to their course, and strengthen themselves by the Spiritual Sword to disturb the publick, or to gain their private ends, whether right or wrong. When the Commissioners from hence return to their several Presbyteries, they intimate to them, to command the particular Ministers to preach in their Parishes, Doctrine tending to the advancement of those designs: and this is so much obeyed, that the Minister of the Kings Family, or Parish, must sing the same Song, although it concern the King in his Honour, or in that is most dear to him, and be to the prejudice of his Person, Soveraignty and Government.

The great honour which is given to the Patriarchal Presbyters.

These ἀρχηγοὶ, these *prime men of God*, are attended and honoured so by the subtle and cunning Nobles and Gentlemen, that they are well nigh deified: in their coming to and fro, to Assemblies, Presbyteries, or upon other occasions, the most eminent of the Province wait upon them, intreat them to come to their Houses, set them at the head of the Tables by my Lady, provide for them the best Chambers. And that you may know, howsoever they pretend Parity, that

that it is *proteſtatio contra factum*; never Biſhop in *Scotland* hath come into Cities with ſuch Convoys, been attended with ſuch great perſonages, as ſome of this holy Brotherhood. It is to this day remembred, that when Mr. *Robert Bruce* came from his Viſitation in the Weſt, or South, returning to *Edenburgh*, and entring by the *Canongate*, King *James* looking out at his Window in his Palace at *Halyrude-Houſe*, with indignation, (which extorted from him an Oath) ſaid, "*Mr.* Robert Bruce *I am ſure intends to be King, and declare "himſelf Heir to King* Robert *the* Bruce.

The preſumptuous carriage of Mr. *R. Bruce* toward King *James*.

If you would allow me upon this to digreſs, I beg to be bold to tell you a true Story, and the moſt inſolent I believe you ever read or heard. When Q. *Elizabeth* was waxed old, K. *James* bethinking how to come at the peaceable poſſeſſion of that Right God and Nature had Intitled him to after her death; and reſolving to recal and pardon the Earls of *Angus*, *Huntly*, and *Erroll* (who at that time were baniſhed, and beyond Seas) feared, if by himſelf, and his Soveraignty, he ſhould do it, becauſe they were profeſſed Papiſts, he feared the Church would except againſt it, and move his Subjects to Sedition and Rebellion: yet the Noblemen were moſt able to ſtrengthen him, and do him beſt ſervice in the Kingdom. To prevent this miſchief, he ſent one of his truſted and worthy Courtiers to Mr. *Robert Bruce*, one of the Miniſters of *Edenburgh*, who at that time had great ſway in the Church, deſiring him to come to his Majeſty about ſome buſineſs of high Concernment. Mr. *Robert* did come. The good admirable King, welcomed him more than courteouſly, took him into his Retiring or Bed-chamber, ſpoke powerfully to this ſenſe: *Mr.* Robert, *I have ſent for you to have your advice in a Buſineſs of great weight, concerning the Peace of* Scotland *and* England, *and which concerns me in Right and Honour moſt nearly: Queen* Elizabeth, *my Siſter and Couſin, is ſick, and cannot live long, you know I have God's, and Nature's Right to that Crown, I cannot loſe it in Honour or in Juſtice, and yet my prayer to God is, that I may come at my Right without any blood. I know there is ſome Faction in* England *againſt me, but my friends are more prevalent there: It concerneth me, in point of Prudence, to provide that there be no Faction and diviſion in this my Kingdom of* Scotland: *for if this Kingdome be all one way for me in hearty obedience and ſubjection, the diſaffected party in* England *will be better adviſed, than to work me trouble to their great diſadvantage. Now, ſaith the beſt and wiſeſt of Kings, I fear nothing, but that theſe three Noblemen beyond Seas, becauſe of their forfeiture, may be wrought upon by Papiſts, encouraged and enabled by them there,*

there, and the English *Papists who are most against my coming to the Crown of* England, *knowing I am a sound Protestant, to come hither and trouble Me and the Peace of this Kingdom. Do you not think it fit, that I give them a pardon, restore them to their Honour and Lands, and by so doing, so gain them, that thus I may save the effusion of Christian blood?* To this demand so piously made, the answer was: *Sir, you may pardon* Angus *and* Arroll, *and recal them; but it is not fit, nor will you ever obtain my consent, to pardon or recal* Huntly. To this the most gracious King sweetly reply'd: *Mr.* Robert, *It were better for me to pardon and recal him, & not the other two, than the other two without him. 1. Because you know he hath a greater command, and is more powerful than both of them. 2. Next, you know I am more assured of his affection to me; for he hath married my dear and near Kinswoman, the Duke of* Lenox *his Sister.* His rejoynder was, *Sir, I cannot agree to it.* The King out of the great depth of his wisdom and prudence, & his transcendent goodness, concluded thus: *Mr.* Robert, *I have imparted my most secret thoughts to you first before any, and to you only; I am so confident of your zeal and good affection to Me and My Honour, that I intreat you to think upon this matter a day or two; and after your better thoughts and prayers, return to me, and tell me clearly what you think.* Thus was he dismissed with as much respect as the King could give to any of his highest Subjects. The truth is, at this time this man had more power in *Edenburgh* than the King; and his credit there had a mighty influence upon all his Sect, and many in the Kingdom. Within a day or two he returns to his Majesty, yet, if I be informed right, not till he was called upon: When he entred the Kings Presence-chamber, the King took him into a secret retiring Room, as before, made the Door be shut, and speaketh to this sense: *Now Mr.* Robert, *I hope you have thought more seriously upon that weighty business I proposed to you the last day, and have prayed God to direct you and Me both; tell me then what you think of my purpose and resolution concerning those three Noblemen.* He returneth this answer; *Sir, the more I think of it, the more I am confirmed in the advise I gave to you the last day: I agree with all my heart that you recal* Angus *and* Arroll, *but for* Huntly *it cannot be.* The King resumed and repeated his reasons before-mentioned, and added some more: He obstinately opposed and contradicted it. All do know, who knew any thing of these times, that *Angus* and *Arroll* were as bigot Papists, if not more, than *Huntly*; there was no difference in Religion: the truth is, Master *Bruce* was a Lover of the Earl of *Argyle*, who loved not much the Earl of *Huntly*. This was the Spirit inspired him, as it seemeth,

ſeemeth. King *James* deſired his reaſons: he gave none, but ſpoke Majeſtically. Then the King told him downright, *Mr.* Robert, *I have told you my purpoſe; you ſee how nearly and highly it concerneth me; I have given you my reaſons for my reſolution, you give me your opinion, but you ſtrengthen it not with reaſon; wherefore I will hold my own reſolution, and do as I firſt ſpoke to you.* To the which (with chriſtian and ſubject-like reverence!) he returned this reply; *Well, Sir, you may do as you liſt; but chooſe you, yee ſhall not have me and the Earl of* Huntly *both for you.* Sir, Judge by this in what caſe Monarchy is, in ſuch a Government: for that this is truth, I am as much aſſured of, as moral certainty can aſſure any man of moral truth which with his own Ears he hath not heard. And yet this man was but Miniſter of *Edenburgh.*

To return thither, from whence we digreſſed, that you may know, that this great Honour which is done to thoſe great ones, the Cabinet-Councel of all Provincial and General Aſſemblies, by theſe cunning and ſubtile Nobles and others, is not done in the *name of a Diſciple, in the name of a Prophet*; reflect a little with your eyes, and conſider how the ſame men reſpect and entertain their own Pariſh Miniſter: When the *Gamaliel* ſits *by my Lady*, the Pariſh Prieſt, will be below the Candleſtick; and will be forced to come to his Lord, or Laird, and *Chrouch* down for a *morſel of Bread, and ſmall piece of Money.* Nay, before the *Gamaliel* be gone, he muſt prompt and Catechiſe the poor Stipendiary, how to carry himſelf with the Lord and Laird, not to exact too rigorouſly what is due in his *competent Stipend*, nor in Preaching, doctrine or diſcipline, to offend the Lord or Laird: ſuch good Chriſtians, ſuch *Jehoſhuah's*, *Nehemiah's*, and *Eſdras's*, are to be much made of, for the cauſe of God. I dare to ſay, never Biſhop or Archbiſhop in *England* or *Scotland*, hath uſed more authority, nor did ever carry themſelves ſo arrogantly towards the meaneſt of their Clergy, as theſe men do over their ſimpler Brethren. I come now at laſt to

The Countrey honour not theſe Apoſtles in the name of a Diſciple; as it appeareth by the diſreſpect all other Miniſters have from their Pariſhioners.

The General Aſſembly.

THis is the *Great and High Sanhedrim*; the *laſt reſolution* of faith is almoſt in this aſſociate body. Here Chriſt ſits in the Higheſt Glory and Dignity he can upon Earth. Here is the *ultimate deciſion* of all Controverſies. Here you may finde really that fancied infallibility of the Pope. The Juriſdiction in this is univerſal, in all concerneth *Eccleſiaſtica*, *Eccleſiaſticos*, and what concerneth all *Temporalia in ordine ad Spiritualia.*

The Prerogative of this Court.

The independent Soveraignty of it.

The authority of it is soveraign, independent from any, derived to them by trust immediately from Christ; to him alone they are accountable. Whosoever obeyeth not this Soveraignty, is to be Excommunicate; the Magistrate is at their command, and, as they prescribe, to punish in Estate, in Body, in Life and Death; If the King obey not, He is to be Excommunicated; and, to strengthen this, the Nobility, Gentry, Collective-body, nay, every individual person is to concurre, to compel and censure him to the utmost of his power, to punish, to dethrone, to un-King, to kill, &c. Let us come and see how this goodly Judicatorie is made up.

Of whom and how it is composed.

It is composed, 1. First, of the Commissioners sent from all the Presbyteries of the Kingdome. Which (as I hear and am informed) is thus ordered. Every Presbytery sendeth out two Preaching Elders, and a Lay-Elder. By this it seemeth that the Clergy hath the advantage. 2. Secondly, therefore consider, that besides the Commissioners from Presbyteries, there cometh from every Burrough and Corporation one Commissioner; and *Edenburgh*, for some Spiritual prerogative no doubt, is honoured and privileged to send two. 3. Thirdly, the Universities and Colledges send their Commissioners, which for the most part are not Doctors nor Ministers, but Lay-men and Graduates in Liberal Arts and Sciences. This will go near to equal the number of Lay-Commissioners to that of Preaching-Ministers.

How the King is a member of it, and of no power above the meanest Ruling Elder.

4. The King is a Member constituent too, and should be there either *personally* by himself, or *virtually* and *representatively*, in, or by his Commissioner. He hath one voyce too, and that *affirmative* only. In what Capacity they admit the King to be a Member constituent of this Spiritual Court, I know not well if they be agreed upon it. Some hold that he is there as *Princeps-membrum*. By this I see he is the first Gentleman there, and, it may be, hath the right hand too. Some say, as a Representative of the Civil body of the Kingdome, and sits there in that capacity. All of them agree in this, that he is bound by his own Presence, or Commissioners, to see and provide that no disturbance or violence be offered.

The King if present, and His Commissioner if absent, have so much honour indulged to Him, that He or His Commissioner may have four, or five, or six *assistants* for advice; but these Synodical Fathers give their Indulgences with such circumspect prudence, that, to preserve Christ's honour, and their own, entire, the King, or His Commissioner may debate and advise with His Counsel, or Assistants,

or

or desire any of them to speak, while matters are in *debating*; But when it cometh to the decision and determination by voices (and plurality of voyces maketh the decree) the King has *onely one voyce*, and that *Affirmative* onely, not *Negative*.

By this it is certain, that if the greater part of voices determine contrary to the King's voyce, nay to His Minde and Conscience, He is bound to put it in Execution: for *Potestas juris* is radically in the whole Assembly, the King hath no more but *Potestatem Facti*, to be an Executioner *Rei Judicatæ*, of the Decrees; otherwise, He is censurable; and if He be obstinately refractory, He is not worthy to hold His Crown.

The King must execute their commands, although they be against His Conscience.

The King presides too, as they confesse; but so, that it is onely civilly, and in His civil capacity.

If I be not mistaken, yet I dare not avouch this confidently, the King hath not Power to propose any thing spiritual, or that concerneth the Church; but, if He do it, it must be done by the Right Father of the Assembly, the *Moderator*. This I dare to say, that neither the King, nor His Commissioner can hinder or oppose the proposing of any thing they think concerneth the Kingdome of Jesus Christ. For this were no *free general Assembly*, and to limit the *holy one of Israel*. Nay if the thing proposed conceived by them to be Spiritual, be so twisted with the things civil, that the ordering or establishing of it may carry along with it a change and distemper in the State and Government, or import danger to the King and Crown; The Moderator, or any Commissioner hath power to propose it, determinate it, and never to consider or reflect upon the danger of King, State, or Kingdome, and that for God and Christ's glory.

The proper, natural, and right President of this Seraphical Judicatorie, is one of the Preaching Elders (although we observed before, how Lay-men, as *Buchanan*, *Melvil*, *Bruce*, have been Moderators) a Lay-Elder now cannot be Moderator.

The proper Moderator is a Preacher.

Here is the Legislative power, here is the Soveraignty of Christs Kingdome, here is the highest Tribunal and Judicatory of Christ upon the Earth; from which no Person, no Office, no Condition of Creature is priviledged; from it lyeth no appeal.

The King hath no Power to appoint the time or place of this Assembly, but once a year it must necessarily meet. And at the close of every Assembly, the President appointeth the day and place for the next. If any great exigency really, or in their fansie intervening, requireth the meeting of a general Assembly before the time determined,

They indict the Assembly by their own power.

mined, the Commissioners from the Assembly are to make remonstrance of it unto the King.

The vast power of this Court.

Whatsoever power the Pope unjustly usurpeth, The Catholick Church, or, *her virtual and Representative*, An œcumenical Councel, justly challengeth; this General Assembly vindicateth to it self, only *Authoritative, by way of authority*, within the Church of that Kingdome and Nation; yet *Consensivè, and Charitativè*, to extend to all Neighbour-Churches in the World; what ever it be that concerneth, *fidem, cultum, Regimen*, &c. *credenda, agenda*.

And yet if this infallible Supream Judicatory would reserve to it self that jurisdiction is due to men in Sacred Orders, and which intrinsecally, radically, and originally is in them *ex vi Ordinis*, although Presbyters intrude upon higher callings; and they place all Ecclesiastical power, at least communicate it to Lay-people, the Prince's condition were tolerable: Nay, if they did only trench upon what is due to Soveraignty, and with which he is invested from God Almighty, which is restrained *ad Externum hominem*, and *Externum Regimen*, although Soveraignty by it be brought into straiter and narrower bounds; a King might be in some poor condition, although robbed of His Right. But when they come to this, that *in ordine ad spiritualia*, in order to spiritual things, they will give the King Laws, repeal His Laws, command and expect performance and obedience, otherwise excommunicate; and if a King neglect that Excommunication, incite inferiour Magistrates, Nobles, and Commons, to bring Him in order, to compel and force him; He is in a worse condition under this Soveraignty, than under the Pope, by how much it is worse to a King to be subjected to an untamed furious Beast, the Multitude, than to the tyranny of One.

Lay-men Judges in highest points of faith and worship, &c.

All these Lay-Elders, all these Commissioners from Corporations and Burrowes, are *de jure divino* as fully Judges in all matters of faith, worship, government; Judges of Heresie, Idolatry, Superstition, of the highest points of Orthodox and Catholick mysteries, of the grossest and subtilleſt Heresies, Arianism, Arminianism, Macedonianism, Montanism, Socinianism, Anabaptism, &c. as any man in sacred Orders there; have *vocem deliberativam*, *vocem decisivam*, have a debating, discussive voyce, and concur as much with the influence of their voyce to prescribe and give us *Normam fidei, cultûs, politiæ*, a Confession of faith, a Prescript for worship, Canons for Government and discipline, as ever Bishops had in lawful christian Councels. (Bishops, Limbs and Members of Antichrist, are no part of it.)

Now

Now is forgotten that of the Councel of *Calcedon*, *Concilium Episcoporum est*; and that old Barbarous, but Christian enough Verse,

Ite foras Laici, non est vobis locus yci.

I would gladly ask of one of these Rabbies and great Masters in *Israel*, How cometh it that the Commissioners of *Burrowes* sit there, voyce there? Are they too, *De jure divino*, by divine right? If they answer, that such are chosen as are, or have been Lay-Elders,: I rejoyn; the Lay-Elders come in that capacity onely, as Commissioners of the particular Presbyteries: These are not Members Constituents of the Presbytery in that capacity, that they are, or have been Lay-Elders; but have right and interest in this high Court in that *capacity* meerly as Commissioners of Burrows. Look upon their Acts of General Assembly, and you will finde, that it authorizes Commissioners from Burrowes to be parts constituent of this Judicatory, *quà tales*, as sent from the Burrowes.

Commissioners of Burrowes are there only in a Lay-capacity.

Again I ask, Seeing you make Doctors one of your four holy Functions Ecclesiastical, constituted by Christ, in what Judicatory finde we them? In Sessions they are not: In few Presbyteries they be; and, if there, in some other capacity. In General Assemblies, if any be, they appear as Commissioners from the University, in this capacity onely. And many times it is seen, that Professors of Philosophy have been Commissioners of Colledges in General Assemblies.

We finde Doctors no where.

Leaving these Absurdities, which are monstrously gross, I come to consider next, what is the Soveraign power of this high *Sanhedrim*. If they would in Christian moderation assume no more to themselves, but onely a *Directive power*, and by humble Remonstrances and supplications, with that reverence is due to Soveraignty and Majesty, Petition the King to animate their Acts, Canons, and Constitutions with the influence of his Legislative power, this were fair quarter. But, by your favour, no sooner have they enacted it here, and so soon as it is solemnly *intimated*, which is, by returning to every Presbytery, with its Commissioners, a Copy of the Acts, Orders, and Ordinances, and by the Presbyteries order every Minister hath published them in the Parish-Church; all things so done are animated with a *Potestative Power*, by the influence these Orders receive from that *Legislative Power* Christ hath intrusted them with in *his œconomical Kingdom*. All then are bound to obedience, if it be in the meanest indifferent thing, nay, if this order cross or repeal a standing Law, all Disobedients are liable to all Ecclesiastical Censures,

The power which this *Sanhedrim* assumeth to it self.

and may forthwith be proceeded againſt, even till they *be delivered over into the hands of the Devil.*

They are above the King, and all Sovereignty.

This *Aſſembly* is above the King: to them he ought to give an account of His Faith; to their confeſſion of faith He muſt conform himſelf; to their Orders He muſt give obedience; otherwiſe He is excommunicable, depoſable. I fear you ſcarce believe me: yet truly *Non verenda retego, ſed inverecunda confuto.* I diſcover not the nakedneſs of the Father, the ſhame of Brother, nor Friend; would to God the Tenets and practiſes were buried in Hell, and the Maintainers regained to God by true repentance, and forſaking their ways: I diſcover onely things that are paſt all ſhame, and which our Church can never own. Sir, if you will hardly believe me in this, let me give you their Aſſertions in this Caſe, and their conformable practice.

If they cannot reform by the King, they may by any other means elſe.

It is their conſtant Catholick Tenet, that if the King, Queen, Regent or Protector, or whoſoever he or ſhe is, in whoſe Perſon Sovereignty is fixed, or in whoſe Perſon it is repreſentatively fixed, only by a fiduciary truſt, during the non-age of the Prince or Princeſs; will not ſubmit himſelf to this holy Scepter, will not, according to its Preſcript, reform Religion, preſerve it in its integrity, any man or men are bound to do it at their direction. I ſpare *Martin Junior*'s faith in this, that there is no authority above the Brotherhood. "*No* "*Magiſtrate* (*ſaith he*, Theſ. 17, 18, 22.) *may lawfully maims or de-*"*form the body of Chriſt, which is the Church; no lawful Church-go-*"*vernment is changeable, at the pleaſure of the Magiſtrate; of neceſ-*"*ſity all Chriſtian Magiſtrates are bound to receive this Government.* Nor will I inſiſt upon *Vigginton*'s aſſertion; That "*What the holy Bro-*"*therhood cannot obtain by ſuit & diſpute, the people muſt bring it to paſs*" You deſire the tenets and practiſes of the Church of *Scotland* only.

Religion may be reformed or preſerved by violence.

The *Scots* maintain, that if the King, or Queen, will not reform Religion, they may take upon them by violence and power to reform it. This they have learned of their Grandfather *Knox*, as you may read in an Epiſtle of his, written from *Diepe*, *Anno* 1557. And *Knox Hiſtor. pag.* 213. What is lawful for Reformation, is lawful for preſervation of Religion.

If the King will not, the Nobles may.

1. And here they begin with the Nobles: and determine right down, *Noblemen ought to reform Religion, if the King will not. Knox, App.* 25. Again, *That God hath appointed the Nobility to bridle the inordinate appetites of Princes, and in ſo doing, they cannot be accuſed, as Reſiſters of Authority*, Knox, Hiſt. 343. And, *That it is their duty to repreſs the rage and inſolency of Princes*, Knox, App. 33.

2. In

2. In the second place, if the Nobles will not do it, *The People and Commonalty may reform Religion, at the order and direction of the Brotherhood.* Knox, *to the Commonalty.* fol. 49, 50. *The Commonalty by their power, may bridle cruel beasts;* (They mean Priests and Prelates) *Knox to the Commonalty,* fol. 55. *The Commonalty may lawfully require of their Soveraign to have true Preachers; and if he be negligent, they may themselves provide them, maintain them, defend them against all that do persecute them, & may detain the profits of the Church-livings from the other sort;* that is to say, Priests, Papists, Prelates, & Malignants. *Knox Com. fol.* 55. If neither King nor Nobles, the people may.

3. In the third place, if they come to the happiness, to have Nobles and commons obedient to their commandements, for reformation, or preservation of true Religion (which must be so as they fansie) I am deceived, if they allow not more violence and esteem it more piety, zeal, and justice. Their Tenets are; *The Commonalty concurring with the Nobles, may compel to cease from their tyranny.* Knox to the Commonalty. fol. 47. Again, *The Nobility and Commonalty ought to reform Religion, and in that case may remove from honours, and may punish such as God hath condemned,* Deut. 13. *Of what estate, condition, or honour soever.* Knox, app. fol. 28. 30. If Nobles and Commons joyn, there is hope of some greater success.

4. In the fourth place, if the Nobles will not joyn with the People or Commonalty in the reformation, or preservation of true Religion, at the direction of the Ministery, the inferiour Magistrates may, and should do it. *Knox. Hist. p.* 217. Inferiour Magistrates and people may joyn.

5. In the fifth place, before so good a work be not done, if Nobles or the whole, or greatest part of the Commonalty will not be obedient, assisting, and aiding to so good a work; Every individual man and person is bound to advance this good work, to kill Papist, Priest, Prelate, Malignant; nay, a King, if He stand out an Enemy to God, and Christ, and cannot otherwise be reclaimed, or removed, nor by suit, or dispute gained to the right way, (I dare say, their Doctrine leads to this) see *Knox app. fol.* 30. where roundly he saith, *The punishment of such crimes as touch the Majesty of God, doth not appertain to Kings and chief Rulers onely, but also to the whole body of the People, and to every member of the same, to revenge the injury done against God.* Again, see him, fol. 35. *The People are bound by oath to God, to revenge, to the utmost of their power, the injury done against God's Majesty.* To this purpose they allege the Examples of *Phineas*, who in his zeal killed the Adulterers: Of *Ehud*, who in the same zeal killed *Eglon* in his private Chamber, (remember he was a King:) Of *Jael*, who killed *Sisera*: Of *Matathias*, who in zeal killed a Jew for committing Every Individual in this good work, may, and ought to the utmost. of his power, to intend and endeavour Reformation.

of

of Idolatry; and who in the ſame zeal at the ſame time killed the King's Commiſſioner. Sir, put theſe things together, and ſee, where this Soveraign Supream Eccleſiaſtical Judicatory hath ſuch dominion and power over mens Conſciences, that being directed by their Miniſtery, they are bound to do to the utmoſt of their power, for reformation and preſervation of Religion, What ſacred perſon of any King can be ſecured? What man offending againſt the Majeſty of God (which is as they fanſie many times) may not be taken away by one like to a *Ravilliack*? What Commiſſioner or Counſellor of the King but in doing his beſt ſervice to his Maſter, he may be ſtoned like to *Aderam*, and all this go in popular eſteem currant for good ſervice and extraordinary zeal to God and his Cauſe.

All or as many as are well affected, may covenant, and combine for doing this work.

6. In the ſixth place upon thoſe grounds, Covenants and Confederacies come in to ſtrengthen all, to joyn Purſes, Perſons, Wit, and Strength, *Contra omnes mortales, Regiâ Majeſtate non exceptâ*, againſt King and Biſhop, Prince, and Prelate, to the defence of the good cauſe; with a combination every one to be aiding, aſſiſting, and maining one another in ſo good a Cauſe.

The Confederates may by themſelves give Orders.

7. In the laſt place cometh their Orders for Reformation, or Preſervation, and that by themſelves and the collective body, or any Aſſociates whatſoever, without Reſpect, Reverence, or Obedience to the Soveraign Authority of the Prince.

Practices upon the Tenents.

The practice is clearly ſeen in Mr. *Knox* his proceedings, for after that by his Letter, which we mentioned before, written to *Scotland*, *Anno*, 1557. from *Diepe*, and otherwiſe, he had infuſed the above named principles into many, an Oath of confederacy was taken amongſt them, and ſubſcription under their hands to ſome agreement. This gave life to that tumultuary Reformation, much ſtrength being added to it, by the concurrence of the Sacrilegious, hoping thus to ſwallow up the Church Revennues, which is more than certain was againſt *Knox* his minde, and the firſt Reformers. As we deplore great loſſes the Church had by this reformation, and do thank God heartily for his admirable bounty and mercy in the good of truth we got by it, yet we will never wrong Reformed Religion ſo much as to account of that as an orderly reformation; we deny not, But it was attended with much Sedition, Faction and Rebellion.

Orders of Reformation preſcribed without the authority of Soveraignty.

Anno 1558. without the authority of Soveraignty, nay, without the knowledge of it, theſe Confederates, at the direction of their Miniſtery, preſcribed Orders for Reformation of Religion to be obſerved and practiſed throughout the whole Kingdom. See *Knox* ſtory, *p.* 217 2. 8.

They

They go farther: they writ an Imperious Letter, to the Religious houſes, in the *name of the Congregation*, commanding all of them to remove from thence againſt ſuch a day, or then they would eject them by force. *Knox*, ibid. They charge their adverſe party to obey their Orders.

Within very ſhort time after, a Parliament being holden by the Queen Regent, (Queen *Mary's* Mother, and great Grandmother to our gracious Soveraign) they make a Proteſtation, that except they had their deſires, they would go on in their intended courſe of Reformation; that neither they, nor any that joyned with them, ſhould incur therefore any danger in life, or lands, or other Civil Penalties; and that if any violence hapned in purſuit of thoſe matters, they ſhould thank themſelves. It is very obſervable, they were all bound in that Confederacy to aſſiſt and ſtrengthen each other in that courſe. See *Knox* Hiſt. pag. 256. Firſt, here you have the Direction of the Miniſtery. Next you have a Confederacy and bond of mutual defence. Thirdly, you have Orders and Decrees agreed upon in common. Fourthly, you have Warrants iſſued out to make or force all to be put in execution. Fifthly, you have a Proteſtation, and that a threatning one too, againſt the Queen-Regent and whole Parliament. Sir, are thoſe things conſiſtent with Monarchy? what Scripture? what Father? what practice of the Church doth warrant ſuch a Reformation? They proteſt againſt King and Parliament.

Come on, and you ſhall have them anon in open contemning Soveraign Authority. The Queen Regent, to ſuppreſs theſe beginnings, and to nip them in the bud, cites them to appear at *Stirling*. They appear not, They are out-lawed: all men under pain of Treaſon are inhibited to aſſiſt them. There is no obedience, but all in the confederacy adhere to them. I cannot, for my part, juſtifie this Divinity. They contemn Soveraign authority.

From diſobedience and contempt, they are guilty of uſurping the Royal Power: for very ſhortly after, *Anno* 1559. immediately after a Sermon preached by *Knox* in *Saint-Johnſtown*, at his exhortation and direction, they fall to the pulling down of the Religious Houſes, and within two or three days equal three of them to the ground. Sir, Can it appear that by Holy Writ, or Reaſon, ſuch Popular tumultuary Reformations are warrantable? Is it not intrinſecally inherent in the Crown, or whereſoever Soveraignty is fixed? And ſo they proceeded in *Fife*, *Angus*, *Mornis*, *Stirling*, *Lowthian*, *&c.* and through the whole Kingdom. See *Knox* Hiſt. p. 263. Here were many goodly and rich Churches ſpoiled, robbed, and caſt down. They uſurp Royal Power.

They renounce their lawful Soveraign.

After this they disclaim Soveraign Authority, except it be as they please, and have their desires. The Queen Regent threatned St. *Johnstown*, where this disorder was first acted. They of the Confederacy writ to her in plain tearms, "*That except she stayed from that* "*cruelty, they should be compelled to take the Sword of just defence*; "*and protested, that, without the Reformation which they desired, they* "*would never be subject to any mortal man.* See *Knox*, pag. 265.

They command all the Brotherhood to be assistants.

More followed. By a Letter they cite all their Brethren to repair unto them; and that you may know that their Letters were Authoritative Commands, and that all the authority is from the *independent Soveraignty of the Church*, consider how they write to the Nobility, upon pain of Excommunication to joyn with them, *Knox* ibid. *pag.* 268, 269, 272.

They are obeyed: the Queens Herald is abused.

How much this Ecclesiastical Soveraignty did exalt it self above the Civil, is more than apparent in this, that when an Herald in his Coat of Arms, commanded all men under pain of Treason, to return to their houses, by publick sound of Trumpet in *Glasgow*; no man obeyed that charge, but went forward to their associates, *Habes confitentem reum* Knox, pag. 274.

They denounce War against their adversaries.

They denounce War too, which was ever judged to be the peculiar specifick Prerogative of Soveraignty, for they writ to the Bishops and Clergy, *That except they desisted from dealing against them, they would, with all force and power, execute just vengeance and punishment upon them: and that they would begin the same war, which God commanded Israel to execute against the Canaanites.* Which manner of proceeding, they termed a resisting of the Enemy, *Knox Hist.* 275, 276.

They will hear of no peace, but enter into a Combination for mutual defence.

The poor Queen Regent was brought to an Accommodation. and the Assembly at St. *Johnstown* was dismissed. But at their parting, they entred into a League by Oath, that if any one Member of their *Congregation* (this in the *Scottish* is equivalent to *Ecclesia*) should be troubled, they should all *concur, assist, and convene again together, for the defence of the same*, Knox, pag. 283.

The Queen Regent finding this Soveraignty over-bear Hers, and the Peace of the Kingdom shaken, by a Declaration published and proclaimed, testified her desire of Peace, and descended so much, that really it was only a Request. They scorned it, would none of it, confuted it by another, did exhort those of their Faction to *encourage themselves in the Lord*, to stand upon their Guard like to the re-builders of *Hierusalem* and the Temple, with the Sword in one hand, and the Bible in another, wherein they gave the Queen many times the Lye,

Lye, and abuſed her with reproachful and contumelious ſpeeches. The Subjects that continue their obedience are honoured with no better tearm than to be called, *The Queens Faction.* You may read this at leiſure and pleaſure in *Knox Hiſtory*, pag.330.333.362. 364. Nay, they renounced their obedience unto Her, proteſted, that whoſoever ſhould take Her part, *ſhould be puniſhed as Traytors, whenſoever God ſhould put the Sword of Juſtice into their hands*, Knox Hiſt.p.364.

At laſt they riſe to the higheſt pitch of Rebellion, and *Anno* 1560. they depoſe the Queen Regent, the pre-determination being given, that it was lawful for them to do ſo, by Mr. *Knox* and Mr. *Wilcocks*. This is upon record yet in that Kingdom, and is ſet down by Mr. *Knox* himſelf, *Hiſt. pag.* 372. 378. And it is obſervable, that the Queen, if I remember right, lived but a Moneth, or little more, after this pious act. They depoſe the Queen Regent.

Sir, you will now ſay, that I ſpeak too hardly of our firſt Reformers and Reformation, and would know, what is my opinion of them and it. To deal clearly, God is my witneſs, I am no Papiſt, but do abhor Popery as much as any, and that I am no Puritan the other party will witneſs for me. I am bound to ſpeak the truth in my heart: and, to give ſome ſatisfaction, I ſay, 1. Firſt, as I am able, I bleſs and praiſe God moſt heartily, that we were delivered from the Popes Tyranny, and that groſs *Egyptian* darkneſs we were under: which I aſcribe to the admirable wiſdom, and infinitely tranſcendent goodneſs of God. 2. Next, I leave the men to God's mercy; but for the manner of proceeding, the way they took, I dare not, I will not approve it: but will ſay with *Jacob*, *In concilium eorum ne veniat anima mea.* 3. Thirdly, I daily heartily bewail that, that too too much Idolized Reformation in an exceſſive hatred againſt Popery, did run too much to the other extream; that the goodly Order and Government neceſſary of the Church was ſhouldered out; the publick Service and Worſhip of God, with its decency, reverence, and comelineſs, was much defaced, diſgraced; that goodly, ſtately, and rich Churches, were abuſed, robbed, and equalled to the ground; and that the Church Patrimony was dilapidated: And yet this was not ſo much done by the firſt called Reformers, as by their Diſciples, *Ætas parentum pejor avis.* The Author's modeſt opinion of that is called the firſt Reformation of *Scotland.*

It feareth me, beſides that God is puniſhing our preſent ſins, that, by this ſcourge, which is guilded with the ſpecious, but ſpurious compellation of a *glorious, thorow, ſecond-Reformation*, he is in the ſame juſtice puniſhing the ſins of that firſt Reformation. For my part, I

judge verily, that Church had never an orderly and warrantable Reformation, till it was happily begun and advanced by King *James*, when he took the Government in his own hands, and was like to come to a great perfection under the Government of our most gracious Soveraign King *Charles*. Although I deny not but the seeds of truth were sown by *Hamilton*, *Wiseheart*, *Mylne*, and others, who before *Knox* his time did preach truth, cast down the Errours of *Rome* in the peoples hearts, were far from stirring up the Subjects against lawful Authority, and like the ancient Martyrs, did suffer patiently and seal the truth of the Gospel with their blood. If *Knox* and his Complices had kept in this way, I am certain that Church had been more happy; nor had we seen such robbery and deformity in the Church. Sure I am, great, many, and more than ordinary sins in them, and us, and our fore-Fathers, have brought us to be plunged in these almost inextricable miseries: And till we proportionably repent, we cannot look to see better days, what is dis-joynted in State set aright, and the beauty of God's House restored: Which God of his mercy grant to us, for his onely Son Jesus Christ.

By what is said, it appears sufficiently, that this *spiritual Soveraignty* is far above the King's Crown, and what we undertook, to make their practises prove their tenets, is more than evident: onely one thing rests to be proved, that this Soveraignty may authorize any and every private man to do to the utmost of their power for the Reformation of Religion, to plunder, kill, *&c.*

Practice of mischief done by private men, and commended by them.

Sir, I refer you to Mr. *Knox* History of the Church of *Scotland*, pag. 143, 144, 145. where relating how Cardinal *Beaton* Archbishop of St. *Andrews*, (a man whom I justifie not, neither commend much) was killed by *Norman Lesley*, *John Lesley*, *Peter Charmichael*, & *James Melvil*, in his own house the Castle of St. *Andrews*, who were all onely private Gentlemen; and if you will trust *Buchanan*, the cause was a jar betwixt *Norman Lesley* and the *Cardinal*; upon *Knox*'s faith, the quarrel was, the killing of Mr. *George Wiseheart* (a good man undoubtedly.) The *Cardinal* could have no mercy, although he cried pitifully for it, saying, *I am a Priest, ye will not slay me*; *Knox* I say, relating this History, commends the fact of *James Melvil*, killing him with grave and pious words in his mouth, as a godly fact. The sum of the story is, when they entred the Cardinal's Chamber with some sixteen or seventeen more, *John Lesley*, and *Peter Charmichael*, fell violently and passionately on him, but *James Melvil* with gravity and piety withdrew them, and said "*This work and judgement of*

"*God*,

"*God (although it be secret) ought to be done with great gravity.* And "presenting unto him the point of the Sword, said, *Repent thee of thy "former wicked life, but especially of thy shedding of the blood of that no-"table instrument of God Mr.* George Wiseheart, *which albeit the "flame of fire consumed before men, yet cries it a vengeance upon thee, "and we from God are sent to revenge it. For, here before my God I pro-"test, that neither the hatred of thy person, the love of thy riches, nor the "fear of any trouble, thou couldest have done to me in particular, moved "or moveth me to strike thee: but only because thou hast been and re-"mainest an obstinate enemy against Christ Jesus and his holy Gospel.* And the meek man of God, as he is there termed, stroke him twice or thrice thorow with a flog-sword; and he fell. I give all this, that *James Melvil* did this in revenge of Mr. *George Wiseheart* being slain by the Cardinal; what Divinity will warrant this fact of *James Melvil's* to be a good and godly fact (for so it is noted in the Margent) to a private man to murder or kill thus a Priest, an Arch-bishop of so high dignity? The result of all is, he did it gravely, in cold blood, told him so much, that he was sent from God, he had no private end; the motive stirred him up to this godly fact, was, that he had been and remained at that time an enemy to Jesus Christ and his holy Gospel; he exhorted him to repentance; and for all his great sins, as *Knox* writes the story, he allowed him no more time, but so much as was spent in his Godly Harang: for immediately after, he was twice thrust thorow. But those Seraphical Doctors know, *Nescit tarda molimina Spiritus Sanctus*; and the Spirit can work suddenly, *Inter os & offam*; *Inter Pontem & Fontem*, especially where and when they are sent of God to do such great good works. But this is *protestatio contra factum*: Whatever Mr. *Melvil* said in his Protestation, *Knox* doth witness, that the Cardinal being murdered, they seized upon *the Artillery and Ammunition, wherewith that Fortress was plentifully furnished, and likewise upon the rich Hangings, houshold-stuff of all sorts, Apparel, Copes, Jewels, Ornaments of Churches, great store of Gold and Silver-Plate, besides no small quantity of treasure in ready Coyn.*

I could instance some practises about the time of the Parliament in *Anno* 1621. commonly called the Marquess of *Hamilton's* Parliament, but because that will only reflect upon some particular persons, I pass it willingly and wittingly.

It is most certain, when the pious and learned Doctors of *Aberdeen*, did demand of the Patriarchs of this late Covenant, why they did not by Preaching, Printing, Censuring, or some real deed, express

their deteſtation of that horrid Fact done by the Raſcally-rout of *Edenburgh* the 23. of *July*, 1637. where, at the firſt reading of the Service there, a great many Biſhops being in the Cathedral Church, the Serving-women roſe barbarouſly within the Church, did throw their Stools at the Biſhop of the place, and the Dean, who was officiating; did cry out moſt horribly, that the Maior, Aldermen, and others within, could hardly compoſe it for a long time; and the worſt and baſeſt of the people, who were without, did throw in great ſtones at the Glaſs-windows, the Doors being ſhut. After the ariſing of the Commotion, to prevent more tumult and danger, and when Service and Sermon were done, the Biſhops, Maior, and Aldermen going home with the Lord Chancellor and ſome BB. attending his Grace, the Biſhop, and Dean of *Edenburgh*, with others, were well nigh ſtoned in the ſtreets: when, I ſay, it was demanded of theſe Apoſtles, why they did not condemn this unchriſtian barbarous outrage, void of Piety and Reaſon, and without any example in the Chriſtian Church, the ſum of their Anſwer was, and to this day is, That ſuch a zealous people were to be left to their own Warrant, they knew not by what Spirit they were governed, God worketh great works many times by baſeſt means: and yet thoſe Nobles, thoſe zealous, thoſe intelligent and knowing Chriſtians (whereof many of them in *Edenburgh* were known Coal-ſtealers and Whores) were the firſt *active Inſtruments in this glorious Reformation*. I confeſs this Divinity is ſo tranſcendent and Metaphyſical, that it exceeds my capacity, and is ſo fruitful upon any occaſion to work all or the greateſt of miſchiefs, that I do not ſee how it can conſiſt with peace or ſafety of King, Kingdom, Church, or of any entruſted with greateſt truſt in Church or State. Sir, I believe any rational man may ſee by this, how ſuperlatively this ſpiritual Signory is above King and Royal Soveraignty. I leave it to your own judgment and memory to recollect it, and to bring home the concluſion. that this Government Eccleſiaſtical is inconſiſtent with Monarchy, with the Peace of a Kingdom, and is, or may be, in time, a Mother and Nurſe of as much Rebellion and Treaſon, as any Jeſuitiſm of the higheſt dye, if not more. Certainly, *Rome*, although a Whore, and hath a Cup of Abomination in her hand, is not ſo bad nor ſo abominable; I pray God to keep all good Chriſtians clean of both.

Let us go on; In Faith, Worſhip, and all ſpiritual things, they vindicate to themſelves ſuch a Soveraignty, that *King*, *Council*, *Parliament*, nay, all together, muſt not touch the Scepter of Chriſt: they

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are to determine, define, take cognisance, accuse, sentence, punish; neither King, nor King and Council, nor King and Parliament, all, must assume power here; for otherwise, it is to intrude upon Christ and his Right.

This Soveraignty is of so high a strain, so large an extent, that when they have decreed any thing in this supream infallible Judicatory, that they may have the better obedience, to demand the King and Parliaments approbation; this is not demanded as a thing arbitrary, which the King and Parliament may do or not do; or leaving it to his Royal Judgment with the advice of his Parliament, to qualifie or rectifie their Decrees, and Orders; No, no truly; that is to betray the trust Christ hath given them, they need not supplicate or petition for it, it is in them but an act of courtesie to shew dutiful obedience. And if the King and Parliament will not grant it, they are armed with as much power from Heaven, as to force them to do it, by Excommunication, and making all good Christians joyn with them in God's Cause.

When they demand the Royal confirmation of their Decrees, it is only an Act of courtesie.

Sir, I fear you think I speak liberally. God forbid I should do it. I doubt not but you have read the *Scottish* Pope's Sermon preached at *Westminster*, and Printed by Order of the House: since you have it, I will not spend time and Paper to cite his words, which giveth to the King no more. But to make this appear, I give you some unanswerable Reasons. 1. It is certain in *Scotland*, Mr. *Knox* and his Complices set on their Reformation without the Queen, or Queen Regent's authority, or the authority of Parliament. For *Anno* 1558. they made their Confederacy; gave out their Orders for Reformation throughout the whole Kingdom. *Anno* 1559. they acted their Reformation, by casting down Churches, Abbeys *&c.* casting out Priests. *Anno* 1559. Fryers, *&c.* and all this by their own radical and original power. Queen *Mary* their true and lawful Soveraign, did authorize them in nothing, she was then in *France*. The Queen *Dowager*, Queen Regent, King *James* the Fifth's Widow, having the Soveraignty by fiduciary trust, in regard of the absence of the Queen her Daughter; did not authorize it, nay, she did by her authority oppose it, contradict it, came in Arms against it. The Parliament was not till the year 1560. (how holden for the present I cannot tell) but in that Parliament they set out a Confession of Faith, reformed Religion: but when they sent to King and Queen beyond Seas (Queen *Mary* was then married to *Francis* the Second in *France*) to confirm or ratifie the Acts thereof, they denied. When intelligence was given to the Confederates, they

An Instance,

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professed they little regarded the denial of King and Queen; for, say they, (*Knox Hist.* pag. 500.) *All we did was rather to shew our dutiful obedience, than to beg of them any strength to our Religion.*

Another Instance, *Anno* 1571.

Another in this kind you have; In *Anno* 1571. King *James* then being King, and the Earl of *Marre* being *Regent*, an Assembly, was holden at *Leith*, where, by the Order of the Assembly, and Ordinance of the *Regent* and Council, some Commissioners were appointed from the *Regent* and Council, and some from the General Assembly to condescend upon a *platform of Discipline*, which was agreed to on both sides. The *platform* is, that the Government of the Church shall be by Archbishops, Bishops, Deans, and Chapters, *&c.* The order and course of all their Nomination, Election, *&c.* is just conform to that in *England* at this day, and as it was in *Scotland* before this *new happy Reformation.* This was enrolled in the Councel-Books of that Kingdome, and stands there to this day: this I know certainly, and if I be not deceived, and almost I dare say it, except they have wronged their most famous, and their most ancient Councels, the platform is upon Record in the *General Assembly-Books.*

Give me leave to tell you by the way one thing, that the *Negative Faith*, which is *sine rugâ, sine maculâ*, was framed, *Anno* 1580. and it is believed, that in that Negative Faith, Episcopacy is abjured, as Antichristian; yet *An.* 1581. this same Government is renewed, ratified, and ordained to continue constant, and not to be changed till his Majesty come to perfect age, and to be kept or changed then only in what he and his great Councel the Parliament, shall think fit, and not otherwise. Before this, the King, his Houshold, and Council, had subscribed the *Negative Faith*; can any man, not void of judgment and discretion, think, that the King, his Houshold, and Council, in subscribing it, did judge Episcopacy Popish and Antichristian?

Next, it is worth your notice-taking, that as I honour the good parts which were in *Knox* and his fellow-labourers, I never accounted them as Apostles, men secured from errour; yet I will say so much for their justification, that they were greater Enemies to Sacriledge than their after-Disciples; and were not against the Order of Episcopacy, as Popish and Antichristian, as Mr. *Andrew Melvil* and his Disciples afterward maintained. Nor were they so foolish, to seclude all Church-men from voyce in Parliament: only their desire was, that seeing the Popish Bishops were allowed to enjoy their Benefices and Rents during their life-time, (this was more than our charitable glorious Reformers allowed to their Protestant Bishops now) with

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all other Priviledges except ſpiritual Juriſdiction, that they ſhould not ſit in Parliament as the *repreſentative of the Church*, but in their places ſhould ſit, the *Superintendents and Commiſſioners of the Church*. Which indeed were ſomewhat like to Biſhops, but reſembled more Arch-Presbyters than Biſhops.

To return again thither from whence we digreſſed; After that this platform of Diſcipline was ſo agreed and eſtabliſhed, as we told before, Mr. *Andrew Melvil* comes to *Scotland* about the year 1574. or 75. *ultra-citra*. This man, a good Hebrician and Linguiſt, and full of the *Geneva Talmud* which was now more refined, beginneth to ſet Presbyterian Diſcipline higher, to make a *ſecond book of Policy*, or *devout Imaginations*, acknowledgeth no more Orders in the Church than the Four above-named. A Biſhop was no more in Scripture but the ſame identically with Presbyter. And where Abbots and Priors to his time were nominated and admitted to the Abbies and Priories as Church-men, gave their trials and were *collated* (as they ſpeak) by the Superintendents; This great Doctor found out another Divinity, that there was no Biſhop but a Pariſh Prieſt; Scriptures for Abbots and Priors, there were none ſuch in God's Book. At this time, and, from that they call Reformation to this time, there was no Biſhoprick nor Abby annexed to the Crown, and conſequently not impropriate to any Subject. It is true, Lay-men held them *in commendam* by the King's gift, but as men able to do the King and Church good ſervice; and before their right could be compleated or perfected, they were to return to the King from the Superintendent a *Collation* or Certificate, that he was of that ability to do good ſervice to the King and Church. Men ſacrilegiouſly diſpoſed, graſped greedily this Doctrine; and thanked God that their names as *Abbots and Priors were not in the Book of God*. And to have theſe Church-livings and dignities with Biſhopricks annexed to the Crown, and from thence to impropriate them to them, and their Heirs; they deified Mr. *Melvil*, and contributed their beſt wits and uttermoſt power to raiſe Presbyterial Government higher. And by the *ſole authority of that they call the Church*, they began, without the King, Councel or Parliament's conſent or authority, to diſtribute the whole Kingdom into ſo many Presbyteries, as they thought fit in their diſcretion and by the direction of the holy Spirit: and did procure private Subſcriptions to their new Book of Policy, and put it in practice. Sir, I hope you are the more apt to believe this, becauſe you know in *England* the *Diſciplinarians* in *London* meetings debated

They ſet on their Diſcipline by themſelves.

and eſtabliſhed their orders, in ſecret and not-warrantable Conventicles, and much about the ſame time; and great correſpondence was entertained betwixt the Scots and the Engliſh at that time. How that Book of Diſcipline was practiſed without any authority, in *Surrey* and *Northampton-ſhire*, and other places, you know well enough.

Now I pray you, When, without Authority, by their own inherent radical Right, they make Orders, reform, eſtabliſh a Diſcipline; Do theſe men imagine, that the concurrence of Chriſtian Authority-Soveraign is abſolutely neceſſary? Or that their demand is any thing elſe but an act of courteſie, when by themſelves and Aſſiſtants they may eſtabliſh and practiſe it?

This ſecond Book of Policy, Maſter *Melvil's* Reformation, is the *Epocha* of our ſecond Reformation. The fruits of which I will tell you were, the Annexation of all Biſhopricks, Abbeys, Priories, &c. to the Crown, which was effectuated *Anno* 1587.

If you will caſt your eyes upon *the third glorious Reformation*, that makes the Popes knees ſhake like *Belſhazzers*, when he did ſee the hand-writing on the wall, (that is, if we will ſpeak truely, this deformation which is the diſgrace of reformed Catholick Religion, and which threatneth Church and Religion, King and Kingdom with ruin) you will finde theſe men have ſung a note above *Ela*, have ordered and practiſed more than all that went before them. *Hanc movere nolo Camarinam.* I hope a better wit and more Elegant and Eloquent Pen, ſhall ſometime Anatomiſe this Monſter, and ſo lay it open to the view of the world, that it ſhall appear to be no true brood of the Reformed Catholick Proteſtant Religion.

All muſt Preach as they direct.

2. Secondly, another Argument to prove that this Superlative Soveraignty *in ſpiritualibus*, hath all its moſt natural Subjects at it's devotion and obedience, is this, that what they command to be Preached, muſt ſound alike in all their Synagogues. And whoſoever he be that is the Miniſter of the King's Family, he muſt preach the ſame. There is no coequal, corrival, or co-ordinate Power that can do ſo much as *intercedere* make the leaſt ſort of croſſing, oppoſing, or interpoſing. Is it not known that the *Kings Miniſter* in *Scotland*, at the direction of this *Conclave*, when his Councel have been to meet frequently for Treaty with Ambaſſadors from forraign Kings, upon the Lord's day or Week-dais Sermon before the meeting, μετὰ παῤῥησίας, *in great freedome of the Spirit*, hath told him all the Counſel of God from Heaven, with a denunciation of Judgements if he

ſwerve

ſwerve from it. And if the King had gone to the Church of *Edenburgh*, a Beardleſs Boy had told him more ſound wiſdome from Heaven, how to article and conclude in matters of Higheſt concernment, betwixt him and *Spain*, or him and *France*, than all the wiſeſt Councellors and greateſt Nobles in the Land: and this, forſooth, muſt be the King and Councell's rule.

3. Thirdly, do they not challenge to themſelves the ſole power to appoint publick Faſts, to give the reaſons of it, which ordinarily are, that God's Judgements are incumbent and eminent upon Church and Kingdome, for the ſins of the Governour and Governours, and that the Government is amiſs. And the conſequent or effect of theſe Faſts is, too too frequently and ordinarily, ſome Commotion, Sedition, Rebellion, or, at leaſt ſome change of Court, Councel, or Seſſion. They appoint publick Faſts.

I cannot here paſſe by a ſtory as true as ſtrange. While King *James* was in *Scotland*, two French Ambaſſadors had remained ſome months there with him: being ready to depart and take their leave of the King, the King for His own, and the French Kings greater Honour, ſent on a Saturday for the Maior and Aldermen of *Edenburgh*, commanding them the very next Monday to Feaſt the French Ambaſſadors. The Miniſters of *Edenburgh* to affront the King, and the King of *France* too, on Sunday intervening indict a ſolemn faſt to be kept to morrow on Monday, the day appointed the Saturday before by His Majeſty for the entertainment of the Ambaſſadors. The Magiſtrates of *Edenburgh* proudly contemne the command of the ſupream ſpiritual powers, and, out of carnal affection, feaſt the King and French Ambaſſadors Royally and Nobly on Monday; When the Miniſters and the good Chriſtians of *Edenburgh* faſt, the King, the Ambaſſadors, and Magiſtrates of *Edenburgh* feaſt, *ô facinus horrendum*! But to avert Gods Judgement from the Land, the Maior and Aldermen were cited and convented (here was ſome favour that the King and Ambaſſadors were not; but, I will tell you, it was partiality and corruption, for ſome of the Miniſters were the Kings Penſioners, and this kept the King free) to be cenſured for their high Scandal in contemning ſo ſolemn a Faſt. There was much work: but the King who was the chief and almoſt ſole tranſgreſſor, with interpoſed delays, and much ſollicitation and prudence, took off the edge of their zeal, and the purſuit ceaſed. A ſtrange affront offered to King *James*.

4. That this Aſſembly is Soveraign in *all Spirituals*, admits no

None Preaching Treason is censurable by any but by them.

Co-ordinate or Co-equal power, far leſſe a ſuperiour, is clear in this; That if any Preacher be charged before King or Councel for any offence to be puniſhed, if they in any caſe can cloath it with a ſpiritual reſpect, or circumſtantiate it ſo, that it may be qualified for the Spiritual High *Sanhedrim*, the party cited and convented, may and ought to appeal to the *General Aſſembly, as to the Judge competent.* Mr. *Andrew Melvil*, if I be not deceived, was the firſt ſpiritual Councellor of Law, that taught this way. It is certain, that what they preach in Pulpit is not cenſurable by King, Parliament, nor Councel, or any Judge or Judicatory elſe. There be two reaſons for it: one is, that *Spiritus Prophetarum ſubjecti Prophetis*, the ſpirits of the Prophets are ſubject to the Prophets only, 1 *Cor.* 14. the t'other is, whilſt men are there in that infallible Pulpit, they are ruled by ſome ſuperiour good Spirit; and they dare not blame or condemn them, leaſt they ſhould offend and ſin againſt the Spirit: and ſo although a man Preach down-right Treaſon, if it be in this place he is priviledged. It is known, and I hope, yet remembred, that after King *James* of bleſſed memory *anno.* 1584. made many good Laws to curb the Inſolency of Miniſters; did by Statute and Act of Parliament declare His Supremacy over Eccleſiaſtical Perſons and Cauſes; condemn all Judicatories in uſe which were not by his own authority eſtabliſhed; (He meaned the Presbyterial); That the Miniſters then did importune the King to repeal them: and when that would not do, did they not fall at laſt into open railing againſt him in Pulpit, as *an enemy to Chriſt and his Kingdome?* They diſperſed through the Kingdome, infamous libels againſt his Perſon and Royal Honour: they branded him as an Apoſtate from the truth, and reviled him as an offſpring of the cruel and bloody houſe of *Guiſe*. This forced the King to put out a Declaration *anno* 1585. in Print yet extant, to vindicate himſelf and his Honour from that unchriſtian and more than diſloyal calumnies. At or about the very ſame time ſome fugitive Miniſters out of *Scotland*, pretending, they were Perſecutors, did in the Pulpits of *London*, with their foul mouths, raile againſt his Majeſty, the wiſeſt and learnedeſt of Kings: ſo that the Scottiſh Ambaſſador was forced to complain to Queen *Elizabeth* of it; Her Majeſty gave preſent order to the Lord Biſhop of *London* then, to ſilence all the Scottiſh Preachers there.

Now that this *Sanhedrim* is only competent Judge in *Spiritualibus*, and that one, convented before King and Councel, may decline His

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and the Councel's authority, although he hath preached Treason, appeareth clearly.

1. First, if this had not been an ordinary practice before this time, what needeth the making of that Act of Parliament, *Anno* 1584. declaring it Treason, in all times to come, to decline the Power and Jurisdiction of the King and His Councel? 2. Secondly, Has not *James Gibson* Minister at *Pencaitland* witnessed for or against himself rather, in this case, in Print? who publickly in his preachings compared His Majesty unto *Jeroboam*, told him, He should be the last of his Race, reproached him as a Persecutor; and much more of this zealous stuff: Who being convented before the King and Councel, and accused of those pious Crimes, he with that boldness becometh His Order, justified all, saying to his Majesty, *As long as you maintain these cursed Acts of* 1584. *the tyranny of Bishops, you are a Persecutor. And adds, that as* Jeroboam *for the leading of the people of* Israel *from the Laws of the house of* Judah, *and from the true worship of God, was rooted out, he and all his posterity: so should the King (if He continued in that wicked course, maintaining those wicked acts against God) be rooted out and conclude the race.* Much more to the like purpose was said, and, if any look upon the Privy-Councel Books of the Kingdom of *Scotland*, he will finde this a truth. He was convented 27. *Decemb. Anno* 1585. This man was an Oracle consulted, and gave his answer in *Coppinger*, *Arthington*, and *Hacket*'s extraordinary motion, which story you know better than I.

Mr. *Black*, Minister of St. *Andrews*, was convented too before the King and Councel about the same time, who appealed from King and Councel *to the Presbytery or General Assembly*; this last had spoken aginst both King and Queen. There was a great business for the two mens Appeals, their Brethren sided so much with them that the King had too much to do. At last out of more than warrantable indulgence, His Majesty was content to insist no farther against them before His Councel; but to remit their censure to the *General Assembly it self*: before which it was clearly proved, that in Pulpit they had spoken reproachful and treasonable speeches; yet could the King by no power or intreaty obtain of them to inflict any punishment upon them, because, said they, *They knew not with what Spirit they were over-ruled.*

I will shut up this point with one Instance, more than sufficient to make the truth of what I say to appear. Before King *James* came to the Crown of *England*, it was ordinary in *Scotland* to have a *General*

Assembly once a year, and oftner *pro re natâ*, upon any great Exigent. The last which was kept during His Majesties abode there was *Anno* 1602. in the close of which the next ensuing was appointed to be at *Aberdeene*, *An.* 1603. In the interim the King succeeding to Q. *Elizabeth*, and being in *England*, He was so much taken up with the affairs of this Kingdome, that he was necessitated to lay aside those concerned *Scotland*; and for this reason His Majesty thought it fit to adjourn the Assembly (unto which he had a special eye, knowing their turbulent disposition, and experienced in it whilest he was present amongst them) to the next Summer in *Anno* 1604. When the time appointed was come, His Majesties more weighty affairs not suffering him to think upon the *Assemblies business*, he gave order to Prorogate it to another and longer day; which was accordingly done by publick Proclamation, authorized by His Honourable Privy-Council of that Kingdome. Notwithstanding all which, some thirteen or fourteen Godly Zealous Brethren must needs meet at *Aberdeene* at the day appointed for the Assembly. They established and formalized the Judicatorie, by constituting a Moderator, a Clerk, and other essential Members of the Court. The Lords of Council understanding this contempt, sent a Gentleman of good quality and place, with an Herald at Arms, to discharge and dissolve the Holy-meeting. The Commissioner and Herald were entertained with as much respect, as before they had given reverence to the Proclamation issued out by the Soveraign authority of the King with the advice of his Honourable Privy-Counsel. The *Holy Fathers in the great Sanhedrim* protested and professed, that in Conscience and Duty to Almighty God, they were bound to preserve the Churches right, and could not, would not, give way to that power the King Sacrilegiously usurped, which properly and natively belonged to the *Church virtual*, *The Assembly*. They kept and continued the Assembly some daies, and finding that no more of the holy Brotherhood came to joyn with them, they dissolved, and to preserve the holy right of the Church appointed the time and place of meeting for the next Assembly. The King hearing this, gave order to His Privy-Councel to cite and convent them before them, and to punish this High contempt. The more *zealous Champions of the Lord of Hosts* appeared, and with an undaunted courage gave in to the Lords of Council a *Protestation*, a *Declinator* from the King's Council, and appealed to the next *General Assembly*, as the sole and competent judge in this case and cause. The King's Atturney or Advocate, by order from the Council-Table, was ordained

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to purſue them criminally before the Lord Juſtice-General, and that upon the Act of Parliament mentioned before *Anno* 1584. upon which Order, the one half confeſſed their fault, and eaſily made their Peace, and obtained pardon. The Zealots were convicted of Treaſon, *ad Terrorem & Exemplum*, more than for any other end or reſpect: and only baniſhed the Kingdom, Of whom the moſt part thereafter upon their confeſſion and ſubmiſſion were pardoned, came home, lived and enjoyed their own, or at leaſt as good, if not better, Benefices. Sir, are theſe things conſiſtent with Monarchy, or the obedience is due to Soveraignty and its Higheſt Courts?

So abſolute and uncontrollable is this High Celeſtial Court, that it commandeth, Conſcience and Soul, diſpoſeth of Body and Eſtate in the point of Religion, that if you conform not in all, neither Soul, nor Body, nor Eſtate, can be in Peace; nay, no toleration can be allowed where this ſoveraignty domineereth. And to make this power of the larger extent, it is certain, their faith and things neceſſary to Salvation, are of greater latitude than that of the Council of *Trent*. The Soveraignty Eccleſiaſtical, tyrannizeth over Conſcience, Body, and Eſtate.

If any doth not, after a little time granted for information, conform and ſubſcribe to their Confeſſion of Faith, (which is more in Negatives and Deſtructives, than Affirmatives and Poſitives) their rule of Government, their manner of Worſhip, and what elſe in their opinion is neceſſary to Salvation, (and in this I am ſure they are more rigorous than ever God or Catholick Church was, for if you diſſent but from them in a Theological Tenet, it is Hereſie) you are forthwith excommunicated, *and given over to the Devil*: after which, upon the remonſtrance of a Commiſſioner from the Presbytery to the Civil Judge, there is a Warrant from Supream Authority given out to command you to Conform (this is different from the Writ *De excommunicato capiendo*) or then within few days to be put to the horn (that is out-lawed.) Upon diſobedience the tender Conſcience not conforming, the Out-lawed's Eſtate moveable (Chattels we call it) become proper to the King. God knoweth, little of this benefit commeth to the King's Theſaurer: but, a *Donator to the Eſcheit*, which ordinarily is the Convicted's mortal Enemy, for a little compoſition hath the right made over, and hath the benefit of the Eſcheit. If, within a year and day he give not obedience and conformity; his whole Revenues and Rents of immoveable Goods are forfeit to the King during his life-time. Some Enemy of His, or Favourite of the Theſaurers, obtaineth the King's Right, and the King hath little or nothing

thing of it. Here you have him ſtript of all his Eſtate moveable, immoveable. Yet here is not an end: but ſtill upon Remonſtrance of the *Presbyteries or Church's Commiſſioner*, another Writ goeth out, which they call Letters of Caption, (that is, if I miſtake not, the Tant'amount of the Writ *De Excommunicato capiendo*) which is directed to all Sheriffs, Stuards, Provoſts, *&c.* to ſeize and ſecure his Perſon whereſoever it may be apprehended, and to commit him to cloſe Priſon as a Rebel. If he skulk and hide himſelf, then upon the ſame Remonſtrance goeth out a Writ, which there they call *Letters of Inter-communing* (I know nothing in the Law like this) the intent is, that none of the King's Subjects commune or confer with him *coram* or perſonally, or by Letter or interpoſed Perſon keep intelligence or correſpondence with him; otherwiſe the intercommuner is to be judged and reputed to be a Rebel of the ſame guiltineſs. You will be pleaſed to remember this, when the Church requireth all theſe of the civil Magiſtrate (ſo they are pleaſed to term Soveraignty) he is bound to grant them. Now, Sir, I pray you conſider, if this is not in many reſpects worſe than the Inquiſition, when an Opinion in a Theological Tenet different from the aſſured Faith of thoſe *Gamaliels* may bring a man unto all thoſe troubles. Only to make amends for this, remember, this authoritative way preſerveth a Church from Hereſie, Errour, Superſtition, and Schiſm.

This Court is Judge of Treaſon in relation to Religion, and of fit and worthy Counſellors for a King.

There is another practice of the power of this Court, that for the glory of God, the honour of King, the good and preſervation of Church and Religion, it may aſſume to its ſelf to be Judge of what is Treaſon, what is not: who are fit Councellors for a King, who not.

Practice is the moſt ſure infallible and clear proof and demonſtration of power. I will give you one in the caſe of Treaſon, that none dare to ſay it is a Lye, and which can be made good by the authentick and publick Records of Parliament and Councel of *Scotland*; and their own noble Acts of General Aſſembly.

When King *James*, about the age of *Joſias*, (when in Holy Writ it is recorded of him that he began to ſeek the Lord with all his heart) had taken the Government of the Kingdom in his own hand; and did Reign and Rule with ſuch Prudence incomparable, admirable, that none could juſtly except againſt Him or His Government: yet ſuch was the reſtleſs ambition of ſome, who could not with patience endure the truſt of others, eſpecially of that Noble worthy *Eſme Duke of Lenox*, His Majeſty's neareſt Kinſman and higheſt Favourite, and that juſtly for His moſt eminent Noble Endowments: Theſe diſ-

discontented Gentlemen layed down a resolution to get the King into their hands and power, and to thrust out that Noble Prince. They watched an opportunity, when the King came to his sport of Hunting near to *Saint-Johnstown* with an ordinary attendance (the Noble Peer staying with others at *Edenburgh*, for the King and Kingdoms better service) surprized him fearing no ill, seized his Person, carried him along to the Castle of *Ruthen*, kept him so that none could have access to him, till he was forced to command the Duke of *Lennox* to depart the Kingdom (which out of zeal and love to the King he did, in Winter embarquing at *Dunbritton*, came to *France* and died shortly after) and to change all his Servants they disliked, and to surround him with themselves and their own. They kept their King in captivity the space of nine Moneths, suffering none to come at him, but such as they pleased. The wise King put a good face upon a foul business, seemed to like well of them and their courses. Nevertheless the best and most knowing of Subjects grumbled exceedingly to see their Prince so abused. The Conspirators understanding it, did advise upon the best course to satisfie the people, and to bring them to approve their way. They wrought with the chief Rulers of the Synagogue, and prevailed. At the next General Assembly, they give in a Remonstrance to them then sitting in *Edenburgh*, declaring the *Extraordinary Reasons* that moved them to secure His Majesty's Person in the Castle of *Ruthen*: their zeal to the Reformed Religion, which was in imminent and apparent danger by the practices of the Duke, who was sent from *France* to *Scotland* of purpose to corrupt the young King: their care to secure the King's Royal Person, whom the Duke intended to conveigh privately to *France*: their desire to free the Subjects from the bloody tyranny and oppression both of their lives and goods by the malitious disposition, and insatiable avarice of those who were about him and over-ruled him; and a great many more specious pretences, (which are not much different from these of this time:) upon this Narrative the humble Petition to this Superlative Soveraignty was, that the holy Brotherhood would be pleased to give an approbation to this their Heroick and Christian fact, and whatsoever was their judgment they would obey it; with this *Proviso*, that it should be made known to all good Christians within the Realm. The Demand was pious and just, the holy Assembly, secured from erring and errour, and not encroaching upon any thing meerly civil, but in a case of so high concernment *in ordine ad spiritualia*, as competent Judges, do take the case into their consideration,

ſideration, and after mature deliberation, being aſſiſted with a fancied infallible direction, give out their Vetdict, authorize and approve all in ſubſtance or circumſtance to be holily and juſtly with much zeal and diſcretion done. In all this they exceeded not their power, and that becauſe, what was done, was for the advancement of God's glory, the honour and perſonal ſafety of the King, and publick good of the Kingdom: That all good people might reſt content and be fully ſatisfied; it was further ordained, That all Miniſters ſhall upon their return to their Pariſhes, intimate ſo much to all their Flocks; and withal exhort all people to eſteem the Actors as good Chriſtians and Patriots, that for the cauſes above-mentioned were neceſſitated to take this courſe, to preſerve Religion, to rectifie the Errours of Court, which were brought and wrought to that height that both Religion and Policy were in the greateſt imaginable danger. The Ordinance was accordingly performed, to no ſmall grief of honeſt Subjects and Chriſtians. Sir if there were no more Inſtances, What do you think of this?

It is worth your notice-taking, that this Noble Duke dying in *France*, who before His coming to *Scotland*, had been bred in Popery, became a Proteſtant when He came thither, and was King *James* his Convert. While he was a dying, Romiſh Prieſts were moſt earneſt for acceſs to reconcile him to that Church; but he, adhering to truth, and proteſting with all his Promiſe to his Couſin King *James*, would admit none, and died in the Communion of the Proteſtant reformed Church.

The Soveraignty of the Aſſembly is above all Laws, and may repeal them.

This high Court, the General Aſſembly, *in ordine ad ſpiritualia* challengeth and practiſeth a Soveraign power above all Civil Laws and Statutes, and Acts of Parliament. And that with that power, that of it ſelf it may repeal and condemn ſtanding Laws, and Acts of Parliament, which are in practice and obſerved within the Kingdom.

To give you a recent example and inſtance of this; Since this Aſſembly of late in this diſtemper hath recovered its place and power, the General Aſſemblies of *Glaſgow* and *Edenburgh* have damned Biſhops as Antichriſtian and againſt their Reformation. I wave this. More, they have ſecluded Biſhops or any Church-man from having any Voyce in Parliament, Conventions, or Councel. Thus by their own moſt proper Eccleſiaſtical Authority, they have made void many Acts of Parliament there, which before were in force and practice. As that in *Anno* 1584. *Declaring it Treaſon to call in queſtion the power and authority of any of the three Eſtates,* (that is, Biſhops,

Biſhops, Lords, and Commons) *or any one of them.* This Act was made only to preſerve the Priviledges of the Eccleſiaſtical Eſtate inviolable. This is evident by the King's Declaration put forth the year following 1585. Again, they have made void another Act of Parliament in *Anno* 1597. *Ordaining, Miniſters that ſhould be provided by His Majeſty to Prelacies, to have Vote in Parliament; as being the third Eſtate.* Another in *Anno* 1606.

The ſame Aſſemblies, did declare the Acts of the Aſſemblies of *Glaſgow, Perth, &c.* null, void, and unlawful: which notwithſtanding were enacted as Municipal Laws, obedience commanded, and practiſed in the greateſt part of the Kingdom. How much King *James* his happy memory is blaſted, by theſe ſupercilious new Orders of thoſe Aſſemblies, my Pen bluſheth to expreſs.

The ſame Aſſemblies have condemned the High-Commiſſion Court, declared by Act of Parliament. And this is done upon this ground (which proveth their *Soveraignty in ſpiritualibus*) becauſe it was not conſented to by the Church: That is, the vertual Church, the General Aſſembly.

When I conſider theſe things, I cannot ſufficiently wonder how the High-Court of Parliament of *England*, hath ſwallowed and ſworn their Covenant, which in its right ſenſe doth eſtabliſh a Court above King and Parliament. Judge you, Sir, if this Oath be *in Judicio, veritate, & juſtitiâ.*

If King and Parliament be ſubordinate to this Court *in ſpiritualibus*, or *in temporalibus in ordine ad Eccleſiaſtica*, all the reaſon in the world will plead, that it is moſt juſt, that all Judicatories whatſoever, even the Supreameſt from whom lieth no Appeal, ſubmit and ſubject themſelves to it. All Judicatories are ſubordinate to this *Sanhedrim.*

The holy Fathers of this Court have ſhewn their Right in this Point too. To confirm this, fearing I have wearied you, I will bring but one Inſtance, and ſpare to trouble you with more.

This Story can be made good by Records, which I am to tell you. And firſt give me leave to inform you, That the *Lords of Seſſion* (who by Act of Parliament are ſo) are in all *Civil Cauſes* the Supream Judicatory of the Kingdom under the King. No Judgment paſſed there can be rectified or reduced by any Judicatory, under the King and Parliament, but by themſelves, which is only by *ſuſpenſion of Execution* of that is judged and decreed, or by *action of Reduction*: This is nothing but *Provocatio à Philippo malè edocto, ad Philippum rectiùs edoctum.* This thus premiſed, I come home.

Mr. *John Graham*, one of the Judges of that aſſociate Body, had commenced an ordinary and proper Suit before the Lords of Seſſion, obtained *Decree and Judgment* according to his Libel. After which, a rumour was noiſed abroad, that the Writs and Evidences, upon which his Suit and the Judgment upon it were founded, were forged and falſe. The General Aſſembly took notice of this injuſt Decree, as they to whom the inſpection of Religion and Juſtice belongeth, and who were bound not to ſuffer ſuch an unjuſt Judgment to take place and be executed. They ſend for Mr. *John Graham*, commanding him by their authority to paſs from his *Decree*, to make no uſe of it againſt the Party againſt whom it was obtained, and that becauſe it was purchaſed upon falſe grounds, and *it gave occaſion of great ſcandal*, that he being a Judge ſhould make uſe of ſuch Writs. His anſwer was, If any would challenge his *Decree or Judgment* upon any juſt ground, he might have his recourſe to the *ordinary Judge*, and take it away by *way of reduction*; but ſo long as it was not reduced, it concerned him to take the benefit of it. Then ſeeing that they could not prevail by Admonition, they threatned him with Excommunication, if he did not what they enjoyned. He Appeals from them to the *Lords of Seſſion*, as the onely *Competent Judges* in ſuch caſes: notwithſtanding they reſolve to proceed againſt him. The Lords of Seſſion finding themſelves intereſſed, and the Aſſembly uſurping upon them and their power, in this proceeding againſt one of their own number, who had appealed to them in a civil cauſe already judged by them; directed ſome of their number to the Aſſembly, and deſired them not to meddle any more in that buſineſs, as being meerly civil, and no ways belonging to their juriſdiction. This produced no other effect, but incenſed the holy Fathers to rail againſt the Judges as wicked and corrupt men, who ſided one with another whether it were right or wrong. The buſineſs at laſt came to this height, that the Lords of Seſſion (who would not ſuffer them to encroach upon their Priviledges) by vertue of that Delegate-power and authority they were inveſted with from the King, threatned to out-law them, and to proclaim them Rebels to the King, if they proceeded any further, and would not admit of the Appeal. The Aſſembly finding themſelves too weak, and not able to make their part good by power (in which caſe onely they will be Martyrs) fell from the purſuit, and all was quieted.

Sir, I pray you to conſider, in what condition are they that live under ſuch a Government that is boundleſs and univerſal; will

give

give Laws to King, Councel, and Parliament; Repeal theirs at pleasures; reduce and make void Decrees and Judgment of highest Judicatories, *&c.* What Peace or Tranquillity can there be in such a State or Kingdom? Give me leave to tell you a true Story. It is known and lamented by all good men this day, how King *James* His Soul was vexed with them, that many times they have made Him fall out in tears. A Noble-man, a most wise man, then Chancellor, seeing the King extreamly troubled at the miscarriage of the Ministery, said to Him: Sir, no man is to be blamed, that you are so much troubled with the Ministers, as your self; for when they do any thing amiss, you never cease till by your Royal Prudence and authority you set it aright again: but, would you leave them to themselves, the very body of the People would rise up against them, and stone them out of the Kingdom. His Majesty returned a most pious answer, worthy to be written in letters of Gold in Marble, that all Kings may learn it: My Lord, saith He, your advice is shrewd policy, but your counsel is not good piety. If I had no more to do but to serve my self of them for a politick end, your advice is good, and I know it would prove so. But God hath appointed me a Nurse or Father of his Church, it is my charge from my Lord and Master to preserve his Church, and not to ruinate it. Which if I do, God will ruinate me and my Posterity.

King *James*, in the Conference at *Hampton-Court*, hath well observed, that this Ecclesiastical Government prepareth way, and usshereth in a Democratical Government. And he telleth also, that in His Mother Queen *Mary*'s absence, and in his own Minority and nonage, it was much thought upon and intended. Their Maxims of Divinity lead to it: for they say, *Respublica est in Ecclesiâ*: The Church and her policy are the House, the Civil Government is but the Hangings, which necessarily for decency and good order must be made conformable to the House. Monarchy is enmity against the Church. *Catherwood* in his book Intituled *Altare Damacenum*, gives you it in down right tearms, *Naturâ insitum est omnibus Regibus in Christum odium*; and in his Preface or Epistle (I have not the Book by me) he calls K. *James*, *Infensissimum & infestissimum purioris Religionis hostem*. And that they may now exercise all their power, and bring the Kingdom to a popular State, which was not so feisible before, it is more than probable, and much to be feared, and with great prudence to be prevented: because the General Assembly hath in it now the prime Noble-men of the Kingdom, Dukes, Marquesses, Earls, Lords:

the most active and knowing Knights of Counties, and Esquires, the wisest Citizens and Corporations, and this in the capacity of *Ruling-Elders*, who discontented are able here to make a Faction, call King, Session, Councel, or whom they please before them, because of their supream, universal and independent jurisdiction. And this Judicatory cannot erre in its determination, for it is undoubtedly secured from errour, and assisted with infallibility.

A holy trick which hatcheth all Sedition and Treason.

This divine Policy hath another sacred trick to preserve its Soveraignty and to continue it, which is this: The General Assembly ordinarily meets but once a year, yet at the end and close of every General Assembly, there is a choice made of some Commissioners, (a Committee) who are to reside, or at least upon any necessary occasion to be at *Edenburgh*. These are the virtual Assembly, and their power continueth till the next General Assembly. They are in the first place, to intimate to the King the desire and demands of the Assembly, and to see *all due civil Sanction and confirmation given to it*: the King, His Councel, His Parliament can change nothing of their sacred Decrees without their consent. What ever new occurrence is in Church or State *pro re natâ*, these Commissioners are to give order and to see, *ne quid detrimenti Ecclesia capiat*. It is true, their orders binde only in the interim betwixt the two Assemblies, and the next plenary General Assembly may *derogare, abrogare, obrogare, &c.* Yet give me leave to tell you truth, these great Delegates with their power have so much influence upon the next General Assembly, that their προσδιαλεύματα precognitions and predeterminations are formally and legally enacted. Nor is this to be wondred at: for the *Achitophels* and *Joabs* of Church and Kingdom, the best head-peices of greatest depth, Preaching and Ruling-Elders, are in this Junto.

Here are all disturbing Seditions, and treasonable courses hatched and conceived: whether it be Treason against the King, Sedition in State or Kingdom, the change of Court, the removing of Courtiers from the King, the surrounding of him with others, *&c.* The next Assembly owns all their courses, decrees them under pretence of Piety, Reformation of abuses, removing of Malignants from the King and from his Councel, from being Judges in the supreamest Judicatories of the Kingdom, *&c.* By this means, at pleasure, when and where they will, they procure Parliaments to work for their own private ends. To facilitate the work, order is given to all Presbyteries, to command all the Ministers to preach to their Flocks, to make

make and keep Fasts, for the danger the Church is in; that the King is inclinable, nay inclining to Popery; that there are none in trust or power by Him, in Court, Councel, Exchequer, or Session, but such as are Popish or Popishly affected: and such they must be, if they once determine it. And woful experience hath confirmed it, that, worthy, innocent, and deserving men have suffered, and the King hath been forced to abandon His best Servants.

This close Committee hath all these Prerogatives: 1. During the *interim* betwixt two Assemblies, they have trust to see that all the Orders and Decrees of the Grand Consistory should be put in execution. 2. Next upon any Exigent intervening, they have the power, by their influence upon all the Presbyteries in the Kingdom, to make them go which way they thought fit for their own ends, both to make the Ministers preach their sense, and to work with all the people to believe, the postures of affairs in Church and State were as they informed and represented them. 3. Thirdly, here were all things prepared for the next great meeting of the General Assembly.

By these means things projected were effected. This way the Queen Regent was put from Her Regency. This way Queen *Mary* was expulsed *Scotland*. This way King *James* His captivity at *Ruthen* was found to be good service. This way that Noble Duke of *Lenox*, *Esme*, was made a Papist, and the King forced to abandon him, and he to depart the Kingdom in Winter being sick, and shortly after died in *France*. By this means, if I be not deceived, was that infamous day the 17 of *December*, *Anno* 1596. (*atro signanda lapillo*) renowned for a most horrid Insurrection in *Edenburgh* against King *James* and His prime Counsellors, I beg leave to give you a short account of it.

King *James* whilest He was King of *Scotland*, by all forraign Kings Princes and States, was admired for His extraordinary Royal Endowments. Ambassadors from many beyond Seas at the same time and almost constantly, were with him. The smalness of the patrimony of that Crown, was not able to maintain that Royal deportment He kept. Besides, being too too Royally liberal and magnificent, His Coffers were empty, and at this time scarce was His Majesty able to maintain the necessary charge of His house in that measure which was suitable to so Royal a King. To rectifie this, the King with the advice of His Councel, entrusted with all his Rents, Revenues, and Casualties. Eight prime men of good worth and integrity, Officers of State, Counsellors and Judges. This was done that all might be rightly regulated, and before all things His Tables at Court kept

The Story of 17. *December* 1596.

like

like a Kings, that forraign Ambaſſadors might not eſpy any want which might derogate from the Honour of King and Kingdom. The ordinary Tables of the Court were regulated; the Courtiers daily allowance was re-trenched; which they could not away with. They and other diſcontented perſons did reproachfully call theſe men, *The Octavians*. They who grumbled at this, and would right themſelves, to gain their intendment, hit upon the ordinary and ſafeſt way; that was, to begin with the Church. They inform, The forraign Ambaſſadors did work upon the King to turn Papiſt: it was like they would prevail; for theſe *Octavians* were all ſuch in their hearts, and diſſembled only in profeſſing to keep a communion with the Proteſtant Church; if thoſe were not removed from the King, and good men put about him, Religion, Kingdom, and all were undone. When this had been often informed and ſuggeſted, early in the morning on the 17 of *December*, three of the King's domeſtick Servants came to Mr. *Walter Balcanqual's* houſe; The Miniſtery of *Edenburgh*, and others Commiſſioners of the General Aſſembly, with ſome of the beſt Chriſtians of *Edenburgh* are ſent for, they meet there. The King's Servants inform that all was undone, if they did not in time and ſpeedily prevent; for the Marqueſs of *Huntly*, (this was the late Marqueſs who came occaſionally the Night before to Court; and it is true he was Popiſh, but God knows he was free of what he was charged with) ſay they, was with the King till twelve a Clock at Night in his Bed-chamber yeſter-night; it is reſolved upon to reere & Popery; and ſo, many of your beſt Citizens and Chriſtians are to be ſeized upon; ſome to be ſent to *Blackneſs*, ſome to *Innerneſs*, ſome to *Dunbritton*, &c. The caſe was apprehended in that zeal which became the cauſe. The reſolution taken, was, that Mr. *Walter Balcanqual* being to preach that very day in the Chancel of Saint *Giles* Church, which they call the little Church, after Sermon and Prayer done, he ſhould deſire all good Brethren and Chriſtians to meet immediately forthwith there for the good of Church and Religion. Noblemen, Gentlemen, Preachers, Burgeſſes, all who affected the good cauſe did meet. Mr. *Robert Bruce* was appointed by common conſent Moderator. It is laid open in what caſe Church and Religion, State and Kingdom are: the urgent inſtant neceſſity is made to appear. The reſult of the determination was, that preſently they go to Arms; and by holy force, to pull from the King's ſide thoſe *Popiſh Octavians*: That a Letter be written to *John Lord* Marqueſs of *Hamilton* to come to *Edenburgh*, to *be Captain of the Congregation*; and in regard

gard the King had made defection from the true Religion, He being the neareſt of the blood ſhould come and take the Government upon him. I know the juſt Copy of this Letter is extant to this day. They run to Arms, the word is, *The Sword of the Lord and Gideon.* The good King was in the place of Juſtice; the prime of the *Octavians* with him; hearing ſomething of the uproar and tumult, by a ſecret paſſage, he and ſome other go up to the Exchequer-houſe over head. A great Lord was Head of the Congregation, he and ſome others came Commiſſioners to the King, were admitted, demanded thoſe *Octavians* to juſtice. The King asked this Lord, How durſt he againſt His Authority, His Laws, His Proclamation, keep unlawful Meetings at *Edenburgh* (for the King before had diſcharged the meeting of thoſe Commiſſioners of Aſſembly, or any other meeting whatſoever without his Royal Warrant.) The Lord, with courage in zeal to a good Cauſe, told the King, that he ſhould ſee ere long, they durſt do more. The Lord, or ſome other, taketh hold of one of the *Octavians* Gown, who was Preſident of Seſſion; but he pulleth his Gown out of his hand, and conveyeth himſelf down to the houſe where the Lords did ſit in Judgment. In fine, the King and Lords were forced, to ſhun the danger of this tumultuary Inſurrection, to cloſe up the Doors, and ſome to ſtand with their Swords drawn if any ſhould offer violence to break up the Doors. Some good Subjects, eſpecially *Alexander Home* of *Northberwick* for the time Provoſt of *Edenburgh*, and *Roger Mackmath* (whom King *James* ordinarily called his Baily) with others well diſpoſed and Loyally affected Subjects, and namely the *Hammermen* riſe up in Arms for the King, who partly by ſmooth words, and partly by threats, huſht and houſed the Factions and Seditious. The King came out of the place of Judicatory, and on foot, attended with many Nobles, Gentlemen, and other good Subjects, came to His Palace at *Halyrude-houſe* in peace: where immediately in the Afternoon, he convened His Privy-Councel, and by his Wiſdom and Authority ſo repreſſed and puniſhed that Inſolency, that all the time of his Reign, the like Barbarous treacherous courſe was never attempted. I hope you are the more apt to believe this, when you remember, What a Petition or Declaration was preſented to Queen *Elizabeth* at *Greenwich*, *Anno* 1582. to remove from Her Service and Truſt ſuch as they know were not well affected to the Religion and Church.

Sir, I could make it appear how all Seditions almoſt and Rebellions in that Kingdom, have been ſet afoot or fomented by this Go-

vernment Presbyterian: How neighbourly-Feuds have been increased and entertained: How Moneys collected for the relief and support of *Geneva*, were by the chief *Gamaliels* and Presbyters interverted, imployed to raise and pay Souldiers to aid and assist the Earl of *Bothwel* and his Complices in Rebellion against the King. I fear I have wearied you already; the Subject is everlasting, and I am weary of it.

If I should give account of the late practises and teners of this late Covenant, it were possible to let you see that it hath far exceeded all the mischief ever their fore-fathers did, although they tread in the same footsteps. The reason why I have spared it, is not I feared it, I hope to discover it sometime to the World by anatomising it fully. Next, I hope, you have espied the Noble passages of it; and are sufficiently confirmed, that nothing can be more destructive of Monarchy, and the peace of any Government. To shut up all, give me leave in the close, to give the Articles of their Apostatical Creed, inconsistent with Monarchy; which they hold as the Twelve Articles of the Apostolical Symbol. I will touch only the prime of those; for their other Articles, they are so many and of so vast an extent, abounding in Negatives; that as King *James* saith well, He that would keep them is not able to keep them in his Brain, but must keep them in a Table-book.

The Articles of the Dogmatical Presbyterian Faith, inconsistent with Monarchy.

Their Dogmatical Creed.

1. AS I have said before; They preach and maintain that the Church is the House of God, the Civil Policy and Government are only the Hangings.

2. Next they believe, All Ministers are *pari consortio honoris & potestatis praditi*, that there must be a parity in the Church. Joyn these two together, and you have a fair way for Democracy.

3. They vindicate to themselves and their Consistory, a soveraign, compleat, universal, independent power in all things spiritual that concern Salvation, they have not only the directive power but the Legislative also; and all temporal things in order to Salvation and Religion come within the Verge of their Scepter. All Soveraign Power, (whersoever you fix it, whether in *one*, as in a Monarchy; or in *few*, as in an Aristocracy; or in *many*, or *all*, by vicissitudinary turns) have only the Executive power to do as they command, and is bound

to

o preſerve by its Power, Laws, and Arms, their ſacred and celeſtial Priviledges and Soveraignty.

4. Whatſoever Laws civilly exacted by Kings or Parliament they conceive to be againſt the Laws of the Kingdom of Chriſt, by their native proper intrinſecal right immediately derived from Chriſt, they may repeal and make void, diſcharge the Subject to obey them. They may decree not only different Laws of their own from the ſtanding Laws of the Kingdom, but contrary, contradictory and deſtructive of them. And have withal ſo much coactive power, that if obedience be denied to the Laws of this Soveraignty, they can deſtroy the Souls of the Subjects, by delivering them over to *Satan*.

5. No Miniſter preaching in Pulpit, Sedition or Treaſon, or railing at King, Councel, the prime Judges, is accountable, or puniſhable by King, Parliament, Councel, or any Judicatory whatſoever; But from all, he may appeal to the *Sanhedrim* and *Conſiſtory* as the ſole and proper competent Judge.

6. What Corroboration or civil confirmation or Sanction they demand of the King, which he is able to do civilly (for they will give him no formal intereſt in any ſacred or religious thing (He is bound to Grant it, and to obey them as Chriſts immediate Vice-gerents, otherwiſe they may Excommunicate Him.

7. Reformation and Preſervation of Religion, eſpecially to preſcribe the way and Orders for Reformation is ſolely theirs.

8. The King is bound to put their Orders in execution; but if neither He, nor His Councel, nor His Parliament will do it, the inferior Judges, the Nobles, the Commons, nay, every individual man to his utmoſt power, at their direction, are bound to do it.

9. That they may without warrant of Supream Authority Aſſemble where and when they will, for God and Chriſt's Cauſe and for the Liberty and Peace of Subject and Kingdom *in ordine ad ſpiritualia*; and there they may Covenant together, ſwear, and ſubſcribe for the glory of God, the advancement of Religion, and conſpire and combine in a mutual defence one of another in this holy Cauſe and League.

10. They teach and maintain, that all Soveraignty and Majeſty in a King is originally, immediately, and properly derived from the Community, and that only by way of a fiduciary truſt; ſo that it is habitually and radically ſtill in the people, and the King hath no greater portion or proportion than He hath by the firſt popular fundamental Conſtitution. And in caſe of deficiency, the collective body may ſupply in Church or State the defects of His Government. For Male-adminiſtration

miniſtration the King is cenſurable; For enormous Errors He is depoſable, and they may diſ-inherit His Poſterity.

11. That a defenſive War is lawful againſt a bad King, or a weak King ſeduced by Malignant Councel.

12. They may oppoſe and reſiſt all his Officers and Commiſſioners by force and violence, if they come to execute His illegal Commands. And if He will be ſo obſtinate that He will come in Arms againſt theſe good Chriſtians, they reſiſt not His Authority, but His will: nor His Office, but His Perſon.

Beſides, their practice, upon theſe grounds, is to bring all Caſes, all Cauſes, under their Cognition and Judgment, *ſub formalitate ſcandali*; by which the King is robbed of His Sacred Prerogative; The Judges of their Authority; and all Subjects of their Right and Quiet. The reſt of their Extravagant Maxims, inconſiſtent with Monarchy and the peace of Government, are reduceable to theſe Heads. More than this you deſired not.

Sir, being infinitely obliged to you, and honouring you much for your worth and excellent parts, curſorily and haſtily, I have written this anſwer to you. Not intending thereby to reproach any perſon particularly whatſoever, but to lay open to the World how dangerous a Government this is, not only for Monarchy, but for all Governments whatſoever: and that our eyes being opened we may chooſe rather to endure any torment temporary, than to enter into this treacherous and damnable Covenant, deſtructive of Religion, King, Church, Peace of all, and the Liberty of the Subject. To ſwear to theſe things as eſtabliſhed *De jure divino*, and to put on poor people to act Treaſon and Rebellion, making them believe they are Confeſſors and Martyrs. If this give you any ſatisfaction. I have what I deſire: If you doubt of the truth of any thing, I hope I am able to make all here good by faithful and authentick Records, or Teſtimony of ſuch as are worthy of truſt. I pray you keep it for your own uſe onely, for I ſhould be loath any but a Friend ſee it, it is ſo rudely done, but I dare ſay, truly and faithfully.

God ſave his Church from this Scourge, and give us Peace and Truth, which ſhall be the daily prayer of

Your poor Friend and

obliged Servant.

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